

THE *second ed.*  
ESSAYES  
OR *by D. gg.*  
COVNSELS,  
CIVILL AND  
MORALL,  
OF

FRANCIS Lo. VERVLAM,  
VISCOVNT S<sup>t</sup>. ALBAN.

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*Newly enlarged.*

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LONDON,

Printed by IOHN HAVILAND, in  
the little old Bayly. 1632.

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TO  
THE RIGHT  
HONOVABLE MY  
VERY GOOD Lo. THE DVKE  
of *Buckingham* his Grace, Lo.  
High Admirall of England.

EXCELLENT Lo:



A L O M O N  
saies ; *A good  
Name is as a  
precious oynt-  
ment ; And I  
assure my selfe,  
such will your Graces Name be,  
with Posteritie. For your For-  
A 3 tune,*



## THE EPISTLE

tune, & Merit both, haue beene Eminent. And you haue planted Things, that are like to last. I doe now publish my *Essayes*; which, of all my other workes, haue beene most Currant: For that, as it seemes, they come home, to Mens Businesse, and Bosomes. I haue enlarged them, both in Number, and **V**Veight; So that they are indeed a New Worke. I thought it therefore agreeable, to my Affection, and Obligation to your Grace, to prefix your Name before them, both in English, and in Latine. For I doe conceiue, that the Latine Volume of them, (being in the Vniuersall Language) may last, as long as Bookes last. My  
*Instaura-*

## D E D I C A T O R I E.

*Instauration*, I dedicated to the  
*King* : My *Historie* of H E N R Y  
*the Seuenth*, ( which I haue now  
also translated into Latine ) and  
my *Portions* of *Naturall History*,  
to the *Prince* : And these I dedi-  
cate to your *Grace*; Being of the  
best Fruits, that by the good En-  
crease, which *God* giues to my  
Pen and labours, I could yeeld.  
*God* lead your *Grace* by the  
Hand.

*Your Graces most Obliged and  
faithfull Seruant,*

FR. S<sup>r</sup>. ALBAN.



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Of







# Of Truth.

I.



**W**HAT is *Truth*; said  
iusting *Pilate*; And  
would not stay for  
an Answer. Cer-  
tainly there be that  
delight in Giddi-  
nesse; And count it  
a Bondage, to fix a  
Beleeefe; Affecting Free-will in Thinking,  
as well as in acting. And though the Sects  
of Philosophers of that Kinde be gone,  
yet there remaine certaine discourfing  
wits, which are of the same veins, though  
there be not so much Bloud in them, as  
was in those of the Ancients. But it is not  
B onely



only the Difficulty, and Labour, which Men take in finding out of *Truth*; Nor againe, that when it is found, it imposeth vpon mens thoughts; that doth bring *Lies* in fauour: But a naturall; though corrupt Loue, of the *Lie* it selfe. One of the later Schoole of the Grecians, examineth the matter, and is at a stand, to thinke what should be in it, that men should loue *Lies*; Where neither they make for Pleasure, as with Poets; nor for Aduantage, as with the Merchant; but for the *Lies* sake. But I cannot tell: This same *Truth*, is a Naked, and Open day light that doth not shew, the Masques, and Mummeries, and Triumphs of the world, halfe so Stately, and daintily, as Candle-lights. *Truth* may perhaps come to the price of a Pearle, that sheweth best by day: But it will not rise, to the price of a Diamond, or Carbuncle, that sheweth best in varied lights. A mixture of a *Lie* doth euer adde Pleasure. Doth any man doubt, that if there weretaken out of Mens Mindes, Vaine Opinions, Flattering Hopes,



Hopes, False valuations, Imaginations as one would, and the like; but it would leaue the Mindes, of a Number of Men, poore shrunken Things; full of Melancholy, and Indisposition, and vnpleasing to themselues: One of the Fathers, in great Seuerity, called Poesie, *Vinum Dæmonum*; because it filleth the Imagination, and yet it is, but with the shadow of a *Lie*. But it is not the *Lie*, that passeth through the Minde, but the *Lie* that sinketh in, and setleth in it, that doth the hurt, such as we spake of before. But howsoever these things are thus, in mens depraued Iudgements, and Affections, yet *Truth*, which onely doth iudge it selfe, teacheth, that the Inquirie of *Truth*, which is the Loue-making, or wooing of it; The knowledge of *Truth*, which is the presence of it; and the Beliefe of *Truth*, which is the Enioying of it; is the Soueraigne Good of humane Nature. The first Creature of God, in the workes of the Dayes, was the Light of the Sense; The last, was the Light of Reason, And his Sabbath Worke, euer since, is the

Illumination of his Spirit. First he breathed Light, vpon the Face, of the Matter or Chaos; Then he breathed light, into the Face of man; and still he breatheth and inspireth Light, into the Face of his Chosen. The Poet, that beautified the Sect, that was otherwise inferiour to the rest, saith yet excellently well: *It is a pleasure to stand vpon the shore, and to see ships tost vpon the Sea: A pleasure to stand in the window of a Castle, and to see a Battaille, and the Aduentures thereof, below: But no pleasure is comparable, to the standing, vpon the vantage ground of Truth: (A hill not to be commanded, and where the Ayre is alwayes cleare and serene;) And to see the Errours, and Wandrings, and Mists and Tempests, in the vale below: So alwayes, that this prospect, be with Pitty, and not with Swelling, or Pride. Certainly, it is Heauen vpon Earth, to haue a Mans Minde Moue in Charitie, Rest in Providence, and Turne vpon the Poles of Truth.*

To passe from Theologicall, and Philosophicall



sophicall *Truth*, to the *Truth* of ciuill Bu-  
sinesse; It will be acknowledged, euen by  
those, that practise it not, that cleare and  
Round dealing, is the Honour of Mans  
Nature; And that Mixture of Falshood, is  
like Allay in Coyne of Gold and Siluer;  
which may make the Metall worke the  
better, but it embaseth it. For these win-  
ding, and crooked courses, are the Go-  
ings of the Serpent; which goeth basely  
vpon the belly, and not vpon the Feet.  
There is no Vice that doth so couer a  
Man with Shame, as to be found false,  
and perfidious. And therefore *Montaigny*  
saith prettily, when he enquired the  
reason, why the word of the *Lie*, should  
be such a Disgrace, and such an Odious  
Charge? Saith he, *If it be well weighed, To*  
*say that a man lieth, is as much to say, as*  
*that he is braue towards God, and a coward*  
*towards men.* For a *Lie* faces God, and  
shrinks from Man. Surely the wicked-  
nesse of Falshood, and breach of Faith,  
cannot possibly be so highly exprest, as  
in that it shall be the last Peale, to call the



Iudgements of God, vpon the generations of Men, It being foretold, that when Christ commeth, *He shall not finde Faith vpon the Earth.*

## Of Death.

### II

**M**En feare *Death*, as Children feare to goe in the darke: And as that Naturall Feare in Children, is increased with Tales, so is the other. Certainly, the Contemplation of *Death*, as the *wages of sinne*, and Passage to another world, is Holy, and Religious; But the Feare of it, as a Tribute due vnto Nature, is weake. Yet in Religious Meditations, there is, sometimes, Mixture of Vanitie, and of Superstition. You shall read, in some of the Friars Books of *Mortification*, that a man should thinke with himselfe, what the Paine is, if he haue but his Fingers end Pressed, or Tortured

tured, And thereby imagine, what the Paines of *Death* are, When the whole Body is corrupted and dissolued; when many times, *Death* passeth with lesse paine, than the Torture of a Limme: For the most vitall parts, are not the quickest of Sense. And by him, that spake onely as a Philosopher, and Naturall Man, it was well said; *Pompa Mortis magis terret, quam Mors ipsa*: Groanes and Conuulsions, and a discoloured Face, and Friends weeping, and Blackes and Obsequies, and the like, shew *Death* Terrible. It is worthy the observing, that there is no passion in the minde of of man, so weake, but it Mates, and Masters, the Feare of *Death*: And therefore *Death*, is no such terrible Enemy, when a man hath so many Attendants, about him, that can winne the combat of him. *Reuenge* triumphs ouer *Death*, *Loue* flights it; *Honour* aspireth to it; *Griefe* flieth to it; *Feare* pre-occupateth it; Nay we read, after *Otho* the Emperour had slaine himselfe; *Pitty* (which is the tenderest of Affections) prouoked many



many to die, out of meeke compassion to their Soueraigne, and as the truest sort of Followers. Nay Seneca addes *Nicenesse* and *Satiety*; *Cogita quam diu eadem feceris; Mori velle, non tantum fortis, aut Miser, sed etiam Fastidiosus potest.* A man would die, though he were neither valiant, nor miserable, only vpon a wearinesse to doe the same thing, so oft ouer and ouer. It is no lesse worthy to obserue, how little Alteration, in good Spirits, the approaches of *Death* make; For they appeare, to be the same Men, till the last Instant. *Augustus Caesar* died in a Complement; *Liua, Coniugij nostri memor, vive & vale.* *Tiberius* in dissimulation; As *Tacitus* saith of him; *Iam Tiberium Vires, & Corpus, non Dissimulatio deserebant.* *Vespasian* in a lest; Sitting vpon the Stoole, *Vt puto Deus fio.* *Galba* with a Sentence; *Feri, si ex re sit populi Romani;* Holding forth his necke. *Septimius Seuerus* in dispatch; *Adeste, si quid mihi restat agendum.* And the like. Certainly, the Stoicks bestowed too much cost vpon *Death*, and by their great preparations



parations, made it appeare more fearefull. Better saith he, *Qui Finem Vitæ extremum inter Munera ponat Naturæ.* It is as Naturall to die, as to be borne; And to a little Infant, perhaps, the one, is as painefull, as the other. He that dies in an earnest Pursuit, is like one that is wounded in hot Bloud; who, for the time, scarce feels the Hurt; And therefore, a Minde fixt, and bent, vpon somewhat, that is good, doth auert the dolours of *Death*: But aboue all, beleeue it, the sweetest Canticle is, *Nunc dimittis*; when a Man hath obtained worthy ends, and expectations. *Death* hath this also; That it openeth the Gate, to good fame, and extinguisheth Enuie,

— *Extinctus amabitur idem.*

C Of

# Of Vnity in Religion, III.



*Religion* being the chiefe Band of humane Society, it is a happie thing, when it selfe, is well Contained, within the true Band of *Vnity*. The Quarrels, and Diuisions about *Religion*, were Euils vnknowne to the Heathen. The Reason was, because the Religion of the Heathen, consisted rather in Rites and Ceremonies; than in any constant Beliefe. For you may imagine, what kinde of Faith theirs was, when the chiefe Doctors, and Fathers of their Church, were the Poets. But the true God hath this Attribute, that he is a *Jealous God*; And therefore, his Worship and *Religion*, will endure no Mixture, nor Partner. We shall therefore speake, a few words, concerning the *Vni-*



tie of the Church ; What are the Fruits thereof ; What the Bounds ; and What the Meanes ?

The Fruits of Vnity ( next vnto the well Pleasing of God, which is All in All ) are two ; The one, towards those, that are without the Church ; The Other, towards those, that are within. For the Former ; It is certaine, that Heresies, and Schismes, are of all others, the greatest Scandals ; yea more than Corruption of Manners. For as in the naturall Body a Wound or Solution of Continuity, is worse than a Corrupt Humour ; So in the Spirituall. So that nothing, doth so much keepe Men out of the Church, and driue Men out of the Church, as Breach of Vnity : And therefore, whensoever it cometh to that passe, that one saith, *Ecce in Deserto* ; Another saith, *Ecce in penetralibus* ; That is, when some Men seeke Christ in the Conuenticles of Heretikes, and others, in an outward Face of a Church, that voice had neede continually to sound in Mens Eares, *Nolite exire, Goe not out.*



## Of Vnity in Religion.

The Doctor of the Gentiles (the Propriety of whose Vocation, drew him to haue a speciall care of those *without*) saith ; *If an Heathen come in, and heare you speake with seuerall Tongues, Will he not say that you are mad ?* And certainly, it is little better, when Atheists, and prophane Persons, doe heare of so many Discordant, and Contrarie Opinions in *Religion* ; It doth auert them from the Church, and maketh them, *To sit downe in the chaire of the Scorners.* It is but a light Thing, to be Vouched in so Serious a matter, but yet it expresseth well the Deformity. There is a Master of Scoffing ; that in his Catalogue of Books, of a faigned Librarie, sets Downe this Title of a Booke ; *The morris daunce of Heretikes.* For indeede, euery Sect of them, hath a diuers Posture, or Cringe by themselves, which cannot but moue derision, in worldlings, and depraued Politicks, who are apt to contemne Holy Things.

As for the *Fruit towards those that are within*, It is *Peace* ; which containeth  
infinite

infinite Blessings : It establissheth Faith ; It kindleth Charity ; The outward Peace of the Chnrch, distilleth into Peace of Conscience ; And it turneth the Labours, of Writing, and Reading of Controuerfies, into Treaties of Mortification, and Deuotion.

Concerning the *Bonds of Vnity* ; The true Placing of them, importeth exceedingly. There appeare to be two extremes. For to certaine *Zelants* all Speech of Pacification is odious. *Is it peace Iehu? What hast thou to doe with peace? turne thee behinde me.* Peace is not the Matter, but *Following and Party*. Contrariwise, certaine *Laodiceans*, and luke-warme Persons, thinke they may accommodate Points of *Religion*, by Middle waies, and taking part of both ; And witty reconcilements ; As if thry would make an Arbitrement, betweene God and Man. Both these Extremes are to be auoyded ; which will be done, if the league of Christians, penned by our Sauour himselfe, were in the two crosse Clauses thereof, soundly and  
C 3                      plainly



plainly expounded ; *He that is not with vs, is against vs* : And againe ; *He that is not against vs, is with vs* : That is, if the Points Fundamentall and of Substance in Religion, were truly discerned and distinguished, from Points not meerely of Faith, but of Opinion, Order, or good Intention. This is a thing, may seeme to many, a matter triuiall, and done already ; But if it were done lesse partially, it would be embraced more generally.

Of this I may giue onely this Aduice, according to my small Modell. Men ought to take heede, of rending Gods Church, by two kinds of Controuersies. The one is, when the Matter of the Point controuerted, is too small and light, not worth the Heat, and Strife about it, kindled onely by contradiction. For, as it is noted by one of the Fathers ; *Christs Coate indeede, had no seame : But the Churches Vesture was of diuers colours ; whereupon he saith, In veste varietas fit, Scissura non fit ;* They be two things, *Vnity*, and *Vniformity*. The other is, when the Matter of  
the



the Point Controuerted is great ; but it is driuen to an ouer great Subtilty, and Obscurity ; So that it becometh a Thing, rather Ingenious, than Substantiall. A man that is of Iudgement and vnderstanding, shall sometimes heare Ignorant Men differ, and know well within himselfe, that those which so differ, meane one thing, and yet they themselves would neuer agree. And if it come so to passe, in that distance of Iudgement, which is betweene Man and Man ; Shall we not thinke, that God aboue, that knowes the Heart, doth not discern, that fraile Men, in some of their Contradictions, intend the same thing ; and accepteth of both ? The nature of such Controuersies, is excellently expressed, by S. Paul, in the Warning and Precept, that hee giueth, concerning the same, *Deuita profanas vocum Nouitates, & Oppositiones falsi Nominis Scientiæ.* Men create Oppositions, which are not ; And put them into new tearmes so fixed, as whereas the Meaning ought to gouerne the Terme, the Terme in effect gouer.

gouerneth the Meaning. There be also two false *Peaces*, or *Vnities*; the one when the *Peace* is grounded, but vpon an implicite ignorance; For all colours will agree in the Darke: The other, when it is pecced vp, vpon a direct Admission of Contraries, in Fundamentall Points. For Truth and Falshood, in such things, are like the *Iron* and *Clay*, in the toes of *Nabucadnezars Image*; They may Cleaue, but they will not Incorporate.

Concerning the *Meanes of procuring Vnity*; Men must beware, that in the Procuring, or Muniting, of *Religious Vnity*, they doe not Dissolue and Deface the *Lawes* of Charity, and of humane Society. There be two Swords amongst Christians; the Spirituall, and Temporall; And both haue their due Office, and place, in the maintenance of *Religion*. But we may not take vp the Third sword, which is *Mahomet's Sword*, or like vnto it; That is, to propagate *Religion* by Wars, or by Sanguinary Persecutions, to force Consciences; except it be in cases of Ouert Scandal,



dall, Blasphemie, or intermixture of Practice, against the State; Much lesse to Nourish Seditions; To Authorize Conspiracies and Rebellions; To put the Sword into the Peoples Hands; And the like; Tending to the Subversion of all Government, which is the Ordinance of God. For this is, but to dash the first Table against the Second; And so to consider Men as Christians, as wee forget that they are Men. *Lucretius* the Poet when he beheld the act of *Agamemnon*, that could endure the Sacrificing of his owne Daughter, exclaimed; *OT DDA : HOUER TO, DUN*

*Tantum Religio potuit suadere malorum.*

What would he haue said, if hee had knowne of the Massacre in France, or the Powder Treason of England? Hee would haue bene, Seuen times more Epicure and Atheist, than he was. For as the temporall Sword is to bee drawne, with great circumspection, in cases of Religion; So it is a thing monstrous, to put it into the hands of the Common People. Let that be left vnto the Anabaptists,

baptists, and other Furies. It was great blasphemie, when the Deuill said; *I will ascend and be like the Highest*; But it is greater blasphemie, to personate God, and bring him in saying; *I will descend, and be like the Prince of Darkenesse*; And what is it better to make the cause of Religion, to descend, to the cruell and execrable Actions, of Murthering Princes, Butchery of People, and Subuersion of States, and Gouernments? Surely, this is to bring downe the Holy Ghost, in stead of the Likenesse of a Dove, in the Shape of a Vulture, or Rauen: And to set, out of the Barke of a Christian Church, a Flagge of a Barque of Pirates, and Assassins. Therefore it is most necessary, that the Church by Doctrine and Decree; Princes by their Sword; And all Learnings, both Christian and Morall, as by their Mercury Rod; Doe Damne and send to Hell, for euer those Facts and Opinions, tending to the Support of the same; As hath been already in good part done. Surely in Counsels, Concerning Religion, That

Counsell



Counsel of the Apostle would be prefixed;  
*Ira hominis non implet Iusticiam Dei.* And  
 it was a notable Obseruation, of a wise  
 Father, And no lesse ingenuously confes-  
 sed; That those, which held and perswaded,  
 pressure of Consciences, were commonly inter-  
 ested therein, themselues, for their owne ends.

## Of Reuenge.

### III

**R**euenge is a kinde of Wilde Iu-  
 stice; which the more Mans  
 Nature runs to, the more ought  
 Law to weed it out. For as for  
 the first wrong, it doth but offend the  
 Law; but the Reuenge of that wrong, put-  
 teth the Law out of office. Certainly in  
 taking Reuenge, A Man is but even with his  
 Enemy; But in passing it over, he is Superi-  
 our: For it is a Princes part to Pardon. And  
 Salomon, I am sure, saith, *It is the glory of a  
 man to passe by an offence.* That which

is past, is gone, and Irreuocable; And wise Men haue Enough to doe, with things present, and to come: Therefore, they doe but trifle with themselves, that labour in past matters. There is no man, doth a wrong, for the wrongs sake; But thereby to purchase himselfe, Profit, or Pleasure, or Honour, or the like. Therefore why should I be angry with a man, for louing himselfe better than mee? And if any Man should doe wrong, meerely out of ill nature why? yet it is but like the Thorn, or Bryar which prick, and scratch, because they can doe no other. The most Tolerable Sort of Reuenge, is for those wrongs which there is no Law to remedie: But then let a man take heede, the Reuenge be such, as there is no law to punish: Else, a mans enemy, is still before hand, And it is two for one. Some, when they take Reuenge, are Desirous the party should know, whence it commeth: This is the more Generous. For the Delight seemeth to be, not so much in doing the hurt, as in making the Party repent: But Base and



and Crafty Cowards, are like the Arrow, that flieth in the Darke. *Cosmus* Duke of *Florence*, had a Desperate Saying, against Perfidious or Neglecting Friends, as if those wrongs were vn pardonable : You shall read (saith he) that wee are commanded to forgiue our Enemies ; But you neuer read, that wee are commanded, to forgiue our Friends. But yet the Spirit of *Iob* was in a better tune ; Shall we (saith he) take good at Gods hands, and not be content to take euill also ? And so of friends in a proportion. This is certaine ; That a man that studieth Reuenge, keepe his owne Wounds greene, which otherwise would heale, and doe well. Publicke Reuenges are, for the most part Fortunate ; As that for the Death of *Cæsar* ; For the Death of *Pertinax* ; For the Death of *Henry* the Third of France ; And many more. But in priuate Reuenges it is not so. Nay rather, Vindicatiue Persons liue the Life of Witches : who as they are Mischieuous , So end they infortunate.

## Of Aduersity.

V.



T was an high speech of Seneca, (after the manner of the Stoickes ) That the good things, which belong to Prosperity, are to be wished; but the good things, that belong to Aduersity, are to be admired. *Bona Rerum Secundarum Optabilia; Aduersarum, Mirabilia.* Certainly if Miracles be the command ouer Nature, they appeare most in Aduersity. It is yet a higher speech of his, than the other, ( much too high for a Heathen ) *It is true greatnesse, to haue in one the Frailty of a Man, and the Security of a God. Vere magnū habere Fragilitatem Hominis, Securitatem Dei.* This would haue done better in Poetic; where Transcendences are more allowed. And the Poets indeed, haue beene  
busie



busie with it; For it is, in effect, the thing, which is figured in that Strange Fiction, of the Ancient Poets, which seemeth not to be without mystery; Nay, and to haue some approach, to the State of a Christian: That *Hercules*, when hee went to vnbinde *Prometheus*, (by whom Humane Nature is represented) sailed the length of the great Ocean, in an Earthen Pot, or Pitcher: Liuely describing Christian Resolution; that saileth, in the fraile Barke of the Flesh, thorow the waues of the world. But to speake in a Meane. The Vertue of *Prosperity*, is Temperance; The Vertue of *Aduersity*, is Fortitude: which in Morals is the more Heroicall Vertue. *Prosperity* is the Blessing of the Old Testament; *Aduersity* is the Blessing of the New, which carrieth the greater Benediction, and the Clearer Reuelation of Gods Fa- uour. Yet, euen in the old Testament, if you Listen to *Dauids* Harpe, you shall heare as many Herselike Ayres, as Carols: And the Pencill of the Holy Ghost, hath laboured more, in describing, the Affli-  
ctions

ctions of *Iob*, than the Felicities of *Salomon*. *Prosperity* is not without many Fears and Distastes; And *Aduersity* is not without Comforts and Hopes. Wee see in Needle-workes, and Imbroideries, It is more pleasing, to haue a Liuely Worke, vpon a Sad and Solemne Ground; than to haue a darke and Melancholy Worke, vpon a lightsome Ground: Iudge therefore, of the Pleasure of the Heart, by the Pleasure of the Eye. Certainly, Vertue is like pretious Odours, most fragrant, when they are incensed, or crushed: For *Prosperity* doth best discouer Vice; But *Aduersity* doth best discouer Vertue.

Of



# Of Simulation

And  
Disimulation.

VI.



*Simulation* is but a faint kind of Policie, or Wisdome ; For it asketh a strong Wit, and a strong Heart, to know, when to tell Truth, and to doe it. Therefore it is the weaker Sort of Politicks, that are the great Dissemblers.

*Tacitus* saith ; *Liuias* sorted well, with the Arts of her Husband, & *Disimulation* of her Sonne : Attributing Arts or Policie to *Augustus*, and *Disimulation* to *Tiberius*. And againe, when *Mucianus* encourageth *Vespasian*, to take Armes against *Vitellius*, he saith ; *We rise not, against the piercing Iudgment of Augustus, nor the Extreme Caution or Closenesse of Tiberius* ; These Properties  
E of

of *Arts* or *Policy*, and *Disimulation*, or *Cloſeneſſe*, are indeed Habits and Faculties, ſeverall, and to be diſtinguiſhed. For if a Man, haue that Penetration of Iudgement, as he can diſcerne, what things are to be laid open, and what to be ſecreted, and what to be ſhewed at Halfe lights, and to whom, and when,) which indeed are Arts of State, and Arts of Life, as *Tacitus* well calleth them ) to him, A Habit of *Diſimulation*, is a Hinderance, and a Pooreneſſe. But if a Man cannot obtaine to that Iudgement, then it is left to him, generally, to be Cloſe, and a *Diſſembler*. For where a Man cannot chooſe, or vary in Particulars, there it is good to take the ſafeſt and warieſt Way in generall ; like the Going ſoftly by one that cannot well ſee. Certainly the ableſt Men, that euer were, haue had all an Openneſſe, and Franckneſſe of dealing; And a name of Certainty, and Veracity; But then they were like Horſes, well mannaged ; For they could tell paſſing well, when to ſtop, or turne : And at ſuch times, when they thought



thought the Case indeed, required *Disimulation*, if then they used it, it came to passe, that the former Opinion, spread abroad of their good Faith, & Clearenesse of dealing, made them almost Inuisible.

There be three degrees of this Hiding, and Vailing of a Mans Selfe. The first *Close-nesse, Reseruation, and Secrecy*, when a Man leaueth himselfe without Obseruation, or without Hold to be taken, what he is. The second *Dissimulation*, in the *Negative* when a man lets fall Signes, and Arguments, that he is not, that he is. And the third *Simulation*, in the *Affirmatiue*; when a Man industriously, and expressely, faigns, and pretends to be, that he is not.

For the first of these, *Secrecy*: It is indeed, the Verrue of a Confessour; And assuredly, the *Secret* Man, heareth many Confessions; For who will open himselfe, to a Blab or a Babler; But if a man be thought *Secret*, it inuiteth Discouerie; As the more Close Aire, sucketh in the more Open: And as in confession, the Reuealing is not for worldly vse, but for the

Ease of a Mans Heart, so *Secret* Men come to the Knowledge of Many Things, in that kinde; while Men rather discharge their Minds, than impart their mindes. In few words, Mysteries are due to *Secrecy*. Besides ( to say Truth ) *Nakednesse* is vncomely, as well in Minde, as in Bodie; and it addeth no small Reuerence, to Mens Manners, and Actions, if they be not altogether Open. As for Talkers and Futile Persons, they are commonly vaine, and Credulous withall. For Hee that talketh, what he knoweth, will also talke what hee knoweth not. Therefore set it downe; *That an Habit of Secrecie, is both Politicke, and Morall.* And in this part it is good, that a Mans face giue his Tongue, leaue to speake. For the Discouerie, of a Mans Selfe, by the Tracts of his Countenance, is a great Weakenesse and Betraying; By how much, it is many times, more marked and beleeued, than a Mans words.

For the Second, which is *Disimulation*. It followeth many times vpon *Secrecie*, by a necessity: So that, he that will be *Secret*,



*cret*, must be a *Dissembler*, in some degree. For Men are too cunning, to suffer a Man, to keepe an indifferent carriage, betweene both, and to be *Secret*, without Swaying the Ballance on either side. They will to beset a man with Questions, and draw him on, and picke it out of him, that without an absurd Silence, hee must shew an Inclination, one way; Or if hee doe not, they will gather as much by his Silence, as by his Speech. As for Equiuocations, or Oraculous Speeches, they cannot hold out long. So that no man can be *secret*, except he giue himselfe a little Scope of *Disimulation*; which is as it were, but the Skirts or Traine of *Secrecie*.

But for the third Degree, which is *Simulation*, and false Profession; That I hold more culpable, and lesse politicke; except it be in great and rare Matters. And therefore a generall Custome of *Simulation* (which is this last Degree) is a Vice, rising either of a naturall Falsenesse, or Fearefulnessse; Or of a Minde, that hath some maine Faults; which because a man must

needs disguise, it maketh him practife *Simulation*, in other things, lest his Hand should be out of vrc.

The great *Aduantages* of *Simulation* and *Dissimulation* are three. First to lay asleepe Opposition, and to Surprize. For where a Mans Intentions, are published, it is an Alarum, to call vp, all that are against them. The second is, to reserue to a Mans Selfe, a faire Retreat: For if a Man engage himselfe, by a manifest Declaration, hee must goe through, or take a Fall. The third is, the better to discover the Minde of another. For to him that opens himselfe, Men will hardly shew themselves aduerse; but will (faire) let him goe on, and turne their Freedome of Speech, to Freedome of thought. And therefore, it is a good shrewd Prouerbe of the Spaniard; *Tell a lye and finde a Troth*. As if there were no way of Discouery, but by *Simulation*. There bee also three *Disaduantages*, to set it even. The first, That *Simulation* and *Dissimulation*, commonly carry with them a shew of Fearefulnesse, which in  
any



any Businesse, doth spoile the feathers, of round flying vp to the Mark. The second that it pulleth, & perplexeth the Conceits of many; that perhaps would otherwise co-operate with him; and makes a Man walke, almost alone, to his owne Ends. The third, and greatest is, that it deprieth a Man, of one of the most principall Instruments for Action; which is *Trust* and *Beleeve*. The best Composition, and Temperature is, to haue *Opennesse* in Fame and Opinion; *Secrecie* in Habit; *Dissimulation* in seasonable vlc; And a Power to faigne, if there be no Remedic.

Of

# Of Parents and Children.

## V II.



He Ioyes of *Parents* are Secret; And so are their Griefes, and Feares: They cannot utter the one; Nor they will not utter the other. *Children* sweeten Labours; But they make misfortunes more bitter: they increase the Cares of Life; but they mitigate the Remembrance of Death. The Perpetuity by Generation is common to Beasts, But Memory, Merit, and Noble workes, are proper to Men: And surely a Man shall see, the Noblest workes, and Foundations, haue proceeded from *Childlesse Men*; Which haue sought to expresse the Images of their Mindes; where those of their Bodies haue failed: So the care of Posterity, is most in them, that haue no  
Poste-



Posteritic. They that are the first Raisers of their Houses, are most indulgent towards their *Children*; Beholding them, as the Continuance, not onely of their kinde but of their worke, And so both *Children*, and *Creatures*.

The difference in Affection, of *Parents* towards their severall *Children*, is many times vnequall; And sometimes vnworthy; Especially in the *Mother*; As *Salomon* saith; *A wise sonne reioyceth the Father; but an vngracious sonne shames the Mother.* A Man shall see, where there is a House full of *Children*, one or two, of the Eldest respected, and the Youngest made wantons; But in the midst, some that are, as it were forgotten, who many times, neuerthelesse, proue the best. The Illiberalitie of *Parents*, in allowance towards their *Children*, is an harmefull Error; Makes them base; Acquaints them with Shifts; Makes them sort with mean Company, And makes them surfet more, when they come to Plentie: And therefore, the Proove is best, when Men keepe  
F their

their Authority towards their *Children*, but not their Purse. Men haue a foolish manner ( both *Parents*, and Schoole-masters, and Seruants ) in creating and breeding an Emulation between Brothers, during *Childhood*, which many times setteth to Discord, when they are men; And disturbeth Families. The *Italians* make little difference between *Children* and Nephewes, or neere Kinsfolkes; But so they be of the Lumpe, they care not, though they passe not through their owne Body. And, to say Truth, in Nature, it is much a like matter; Insomuch, that we see a Nephew, sometimes, resembleth an Vncle, or a Kinsman, more than his owne *Parent*; As the Bloud happens. Let *Parents* choose betimes, the Vocations, and Courses, they meane their *Children* should take; For then they are most flexible; And let them not too much apply themselues, to the Disposition of their *Children*, as thinking they will take best to that, which they haue most Minde to. It is true, that if the affection  
or



or Aptnesse of the *Children*, be extraordinary, then it is good, not to crosse it; But generally, the Precept is good; *Optimum elige, suave & facile illud faciet Consuetudo.* Younger Brothers are commonly Fortunate, but seldome or neuer, where the Elder are disinherited.

**F 2**

**Of**

## Of Marriage

And

Single Life.

## VIII.



HE that hath *Wife & Children*, hath giuen Hostages to Fortune; For they are Impediments, to great Enterprises. either of Vertue, or mischief. Certainly, the best workes, and of greatest Merit for the Publike, haue proceeded from the *unmarried*, or *Childlesse Men*; which both in Affection, and Meanes, haue married and endowed the Publike. Yet it were great Reason, that those that haue *Children*, should haue greatest care of future times; vnto which, they know, they must transmit, their dearest pledges. Some there are, who though they lead a *Single Life*, yet their thoughts doe end with them.



themselves, and account future Times, Impertinences. Nay, there are some other, that account *Wife* and *Children*, but as Bills of charges. Nay more, there are some foolish rich covetous Men, that take a pride in having no *Children*, because they may be thought, so much the richer. For perhaps they have heard some talke; *Such an one is a great rich Man*; And another except to it; *Yea but he hath a great charge of Children*: As if it were an Abatement to his Riches. But the most ordinary cause of a *Single Life*, is Libertie; especially, in certaine Selfe-pleasing, and humorous Mndes, Which are so sensible of every restraint, as they will goe neere, to thinke their Girdles, and Garters, to be Bonds and Shackles. *Unmarried Men* are best Friends; best Masters; best Seruants; but not alwayes best Subiects; For they are light to run away; And almost all Fugitiues are of that Condition. A *Single Life* doth well with Church-men: For Charitie will hardly water the Ground, where it must first fill a Poole. It is in-

different for Iudges and Magistrates : For if they be facile, and corrupt, you shall haue a Seruant, fift times worse than a *Wife*. For Souldiers, I finde the Generalls commonly in their Hortatiues, put Men in minde of their *Wives and Children*. And I thinke the Despising of *Marriage*, amongst the Turkes, maketh the vulgar souldier more base. Certainly, *Wife and Children*, are a kind of Discipline of Humanity : And *single Men*, though they be many times more Charitable, because their Meanes are lesse exhaust ; yet on the other side, they are more cruell, and hard hearted, ( good to make seuerer Inquisitors ) because their tenderesse, is not so oft called vpon. Graue natures, led by Custome, and therefore constant, are commonly louing *Husbands* ; As was said of *Vlysses* ; *Vetulam suam pretulit Immortalitati*. Chaste Women are often Proud, and froward, as Presuming vpon the merit of their Chastity. It is one of the best Bonds, both of Chastity and obedience, in the *Wife*, if she thinke her *Husband* wise, which



which She will neuer doe, if She finde him *Jealous*. *Wiues* are young Mens Mistresses ; Companions for middle Age ; and old Mens Nurses. So as a Man may haue a Quarrell to marry, when he will. But yet, he was reputed one of the wise Men, that made Answer to the Question ; when a man should marry ? *A young Man not yet, an Elder Man not at all*. It is often seene, that bad *Husbands*, haue very good *Wiues* ; whether it be, that it raiseth the Price of their *Husbands* Kindnesse, when it comes ; Or that the *Wiues* take a pride, in their Patience. But this neuer failes, if the bad *Husbands* were of their owne choosing, against their Friends consent ; For then, they will be sure, to make good their owne Folly.

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Of

## Of Envy.

## IX.



Here be none of the *Affecti-*  
*ons*, which haue beene no-  
 ted to fascinate, or bewitch,  
 but *Loue*, and *Envy*. They  
 both haue Vehement wishes,  
 They frame themselues readily into Ima-  
 ginations, and Suggestions; And they  
 come easily into the Eye; especially vpon  
 the presence of the Objects; which are  
 the Points, that conduce to Fascination,  
 if any such Thing there be. We see like-  
 wise, the Scripture calleth *Envy*, An *Euill*  
*Eye*: And the Astrologers, call the euill  
 Influences of the Starres, *Euill Aspects*; So  
 that still, there seemeth to be acknow-  
 ledged, in the Act of *Envy*, an Eiaculation,  
 or Irradiation of the Eye. Nay some haue  
 beene so curious, as to note, that the  
 Times when the Stroke, or Percussion



of an *Envious Eye* doth most hurt, are, when the *Party enuied* is beheld in Glory, or Triumph; For that sets an Edge vpon *Envy*, And besides, at such times, the Spirits of the *person Enuied*, doe come forth, most into the outward Parts, and so meet the Blow.

But leauing these Curiosities, ( though not vnworthy, to bee thought on, in fit place, ) we will handle, what *Persons* are apt to *Envy* others; What *persons* are most *Subiect* to be *Enuied* themselves; And, What is the *Difference* betweene *Publique*, and *private* *enuy*.

A man, that hath no vertue in himselfe, euer *enuieth* Vertue in others. For Mens Minds, will either feed vpon their owne Good, or vpon others Euill; And who wanteth the one, will prey vpon the other; And who so is out of Hope to attaine to anothers Vertue, will seek to come at euen hand, by depressing anothers Fortune.

A man that is *Basie*, and *Inquisitiue*, is commonly *Enuious* : for to know  
G much

much of other Mens Matters, cannot be, because all that Adoe may concerne his owne Estate: Therefore it must needs be, that he taketh a kinde of play-pleasure, in looking vpon the Fortunes of others; Neither can he, that mindeth but his owne Businesse, finde much matter for *Envy*. For *Envy* is a Gadding Passion, and walketh the Streets, and doth not keepe home; *Non est curiosus, quin idem sit maleuolus.*

Men of Noble birth, are noted, to be *enuious* towards New Men, when they rise: For the distance is altered; And it is like a deceipt of the Eye, that when others come on, they thinke themselves goe backe.

Deformed Persons, and Eunuches, and Old Men, and Bastards, are *Enuious*: For he that cannot possibly mend his owne case, will doe what he can to impair others; Except these defects light, vpon a very braue, and Heroicall Nature; which thinketh to make his Naturall Wants, part of his Honour: In that  
it



it should be said, that an Eunuch, or a Lame Man, did such great Matters; Affecting the Honour of a Miracle; as it was in *Narses* the Eunuch, and *Agefilau*, and *Tamberlanes*, that were Lame men.

The same, is the Case of Men, that rise after Calamities, and Misfortunes; For they are, as Men fallen out with the times; And thinke other Mens Harms, a Redemption, of their owne Sufferings.

They, that desire to excell in too many Matters; out of Leuity, and Vaine glory, are euer *Envious*; For they cannot want worke; It being impossible, but many, in some one of those Things, should surpasse them. Which was the Character of *Adrian* the Emperour, that mortally *Enuied Poets*, and *Painters*, and *Artificers*, in Workes, wherein he had a veine to excell.

Lastly, neare Kinsfolks, and Fellowes in Office, and those that haue beene bred together, are more apt to *Envy* their Equals, when they are raised. For it doth vpbraide vnto them, their owne Fortunes; And pointeth at them, and commeth oft-

ner into their remembrance, and incurreth likewise more into the note of others: And *Enuy* euer redoubleth from Speech and Fame. *Cains Enuy*, was the more vile, and Malignant, towards his brother *Abel*; Because, when his Sacrifice was better accepted, there was no Body to looke on. Thus much for *those that are apt to Enuie*.

Concerning *those that are more or lesse subiect to Enuy*: First, Persons of eminent Vertue, when they are aduanced, are lesse *enuied*. For their Fortune seemeth but due vnto them; and no man *Enuieth* the Payment of a Debt, but Rewards, and Liberality rather. Againe, *Enuy* is euer ioy-  
ned, with the Comparing of a Mans Selfe; And where there is no Comparison, no *Enuy*; And therefore Kings are not *enuied*, but by Kings. Neuerthelesse, it is to bee noted, that vnworthy Persons, are most *enuied*, at their first comming in, and afterwards overcome it better; whereas contrariwise, Persons of Worth, and Merit, are most *enuied*, when their Fortune continueth



inueth long. For by that time, though their Vertue bee the same, yet it hath not the same *Lustre*; For fresh Men grow vp, that darken it.

*Persons* of Noble Bloud, are lesse *enuied*, in their Rising: For it seemeth, but Right done to their Birth. Besides, there seemeth not much added to their Fortune; And *Envy* is as the Sunne Beames, that beat hotter, vpon a banke or steeperising Ground, than vpon a Flat. And for the same reason, those that are aduanced by degrees, are lesse *enuied*, than those that are aduanced suddenly, and *per saltum*.

Those that haue ioyned with their Honour, great Trauels, Cares, or Perils, are lesse subiect to *Envy*. For Men thinke, that they earne their Honours hardly, and pittie them sometimes; And *Pitty*, euer healeth *Envy*: Wherefore you shall obserue that the more deepe, and sober sort of Politique persons, in their Greatnesse, are euer bemoaning themselves, what a Life they lead; Chanting a *Quanta patimur*. Not that they feelee it so, but onely

to abate the Edge of *Envy*. But this is to be vnderstood, of Businesse, that is laid vpon Men, and not such as they call vnto themselves. For Nothing increaseth *Envy* more, than an vnnecessary, and Ambitious Ingrossing of Businesse. And nothing doth extinguish *Envy* more, than for a great Person, to preserue all other inferiour Officers, in their full Rights, and Preheminences, of their Places. For by that meanes, there be so many Skreenes betweene him, and *Envy*.

Above all, those are most subiect to *Envy*, which carry the greatnesse of their Fortunes, in an insolent and proud Manner; Being neuer well, but while they are shewing, how great they are, Either by outward Pompe, or by triumphing ouer all Opposition, or Competition; whereas Wise men will rather doe sacrifice to *Envy*, in suffering themselves, sometimes of purpose to be crost, and ouerborne in things, that doe not much concerne them. Notwithstanding, so much is true; That the Carriage of Greatnesse, in a  
 plaine



plaine and open manner (so it be without Arrogancy, and Vaine glory) doth draw lesse *Envy*, than if it be in a more crafty, and cunning fashion. For in that course a Man doth but disauow Fortune; and seemeth to be conscious, of his owne want in worth; And doth but teach others to *Envy* him.

Lastly, to conclude this Part; As we said in the beginning, that the Act of *Envy*, had somewhat in it, of *Witchcraft*; so there is no other Cure of *Envy*, but the cure of *Witchcraft*: And that is, to remoue the *Lot* (as they call it) and to lay it vpon another. For which purpose, the wiser Sort of great Persons, bring in euer vpon the Stage, some Body, vpon whom to deriue the *Envy*, that would come vpon themselves; Sometimes vpon Ministers, and Scr-uants; Sometimes vpon Colleagues and Associates; and the like; And for that turne, there are neuer wanting, some Persons of violent and vnder-taking Natures, who so they may haue Power, and Businesse, will take it at any Cost.

Now

Now to speake of Publike *Envy*. There is yet some good in *Publique Envy*; whereas in *Private*, there is none. For *Publique Envy* is as an *Ostracisme*, that eclipseth Men, when they grow too great. And therefore it is a Bridle also to Great Ones, to keepe them within Bounds.

This *Envy*, being in the Latine word *Invidia*, goeth in the Moderne languages, by the name of *Discontentment*. Of which we shall speake in handling *Sedition*. It is a disease, in a State, like to Infection. For as Infection, spreadeth vpon that, which is found, and tainteth it; So when *Envy* is gotten once into a State, it traduceth euen the best Actions thereof, and turneth them into an ill Odour. And therefore, there is little won by intermingling of plausible Actions. For that doth argue, but a Weaknesse, and Feare of *Envy*, which hurteth so much the more, as it is likewise vsuall in *Infections*; which if you feare them, you call them vpon you.

This publike *Envy*, seemeth to beat chiefly, vpon principall Officers, or Ministers,



nisters, rather than vpon Kings and Estates themselves. But this is a sure Rule, that if the *Envy* vpon the Minister, be great, when the cause of it, in him, is small; or if the *Envy* be generall, in a manner, vpon all the Ministers of an Estate; then the *Envy* (though hidden) is truly vpon the State it selfe. And so much of *publike Envy* or *discontentment*, and the difference thereof from *private Envy*, which was handled in the first place.

We will adde this, in generall, touching the Affection of *Envy*; that of all other Affections, it is the most importune, and continuall. For of other Affections, there is occasion given, but now and then: And therefore, it was well said, *Invidia festos dies non agit*. For it is euer working vpon some, or other. And it is also noted, that *Loue* and *Envy*, doe make a man pine, which other affections doe not; because they are not so continuall. It is also the vilest affection, and the most depraued; For which cause, it is the proper Attribute of the Deuill, who is called; *The Enuious Man*, that soweth tares amongst the  
H wheat

*wheat by night.* As it alwayes commeth to passe, that *Enuy* worketh subtilly, and in the darke; And to the preiudice of good things, such as is the *Wheat*.

## Of Loue.

### X.



**T**He Stage is more beholding to *Loue*, than the Life of Man. For as to the Stage, *Loue* is euen matter of Comedies, and now and then of Tragedies: But in Life it doth much mischief; Sometimes like a *Syren*; Sometimes like a *Fury*. You may obserue, that amongst all the great and worthy Persons, (whereof the memory remaineth, either Ancient or Recent) there is not One, that hath beene transported to the mad degree of *Loue*: which



which shewes, that great Spirits, and great Businesse, doe keepe out this weake Passion. You must except, notwithstanding, *Marcus Antonius* the halfe Partner of the Empire of *Rome*; and *Appian Claudius* the *Decemvir*, and Law-giver: Whereof the former, was indeed a Volupatious Man, and Inordinate; but the Latter, was an Austere, and wise man: And therefore hee seemes (though rarely) that *Love* can finde entrance, not only into an open Heart; but also into a Heart well fortified; if watch be not well kept: It is a poore Saying of *Epicurus*; *Satis magnum Alter Alteri Theatrum sumus*: As if Man, made for the contemplation of Heaven, and all Noble Objects, should doe nothing, but kneele before a little Idoll, and make himselfe subiect, though not of the Mouth (as Beasts are) yet of the Eye, which was given him for higher Purposes. It is a strange Thing, to note the Excesse of this Passion; And how it braues, the nature, and value of things, by this, that the Speaking in a perpetuall Hyperbole,

bole, is comely in nothing, but in Love. Neither is it meere in the Phrase; For whereas it hath beene well said, that the Arch-flatterer, with whom all the pecty Flatterers haue Intelligence, is a Mans Selfe; Certainly, the *Louer* is more. For there was neuer Proud Man, thought so absurdly well of himselfe, as the *Louer* doth of the Person *loued*: And therefore it was well said; *That it is impossible to loue, and to be wise.* Neither doth this weaknesse appeare to others onely, and not to the party *Loued*; But to the *Loued* most of all: except the *Love* bee reciproque. For, it is a true Rule, that *Love* is euer rewarded, either with the Reciproque, or with an inward, and secret Contempt. By how much the more, Men ought to beware of this Passion, which loseth not only other things; but it selfe. As for the other losses, the Poets Relation, doth well figure them; That he that preferred *Helena*, quitted the Gifts of *Iuno*, and *Pallas*. For whosoeuer esteemeth too much of Amorous Affection,



tion, quitteth both *Riches*, and *Wisdome*. This Passion, hath his Flouds, in the very times of weaknesse; Which are, great *Prosperity*; and great *Aduersity*; though this Latter hath beene lesse obserued. Both which times kindle *Loue*, and make it more feruent, and therefore shew it to be the childe of Folly. They doe best, who, if they cannot but admit *Loue*, yet make it keepe Quarter: And seuer it wholly, from their serious Affaires, and Actions of life: For if it checke once with Businesse, it troubleth Mens fortunes, and maketh Men, that they canno wayes be true, to their owne Ends. I know not how, but Martiall Men, are giuen to *Loue*: I thinke it is, but as they are giuen to *Wine*; For *Perils*, commonly aske, to be paid in *Pleasures*. There is in Mans Nature a secret Inclination, and Motion towards *Loue* of others, which if it be not spent, vpon some one, or a few, doth naturally spread it selfe, towards many; and maketh men become *Humane*, and *Charitable*; As it is seene

sometime in Friars. Nuptiall *love* maketh  
Mankind; Friendly *love* perfecteth it;  
but wanton *love* Corrupteth, and Imbaseih  
it.

## Of Great Place.

### XI.

**M**En in *Great Place*, are thrice  
*Servants* b *Servants* of the So-  
ueraigne or State; *Servants* of  
Fame; and *Servants* of Bu-  
sinesse. So as they haue no Freedome,  
neither in their Persons; nor in their Acti-  
ons; nor in their Times. It is a strange  
desire, to seeke Power and to lose libertie;  
Or to seeke Power over others, and to  
lose Power over a Mans Selfe. The Ri-  
sing vnto *Place* is Laborious; And by  
Paines Men come to greater Paines; And  
it is sometimes base; And by Indignities,  
Men



Men come to Dignities. The standing is slippery, and the Regresse, is either a downfall, or at least an Eclipse, which is a Melancholy Thing *Cum non sis, qui fueris, non esse, cur velis vivere*. Nay, retire Men cannot when they would; neither will they, when it were Reason: But are impatient of privatenesse, euen in Age, and Sicknesse, which require the Shadow: Like old Townsmen, that will be still sitting at their Street doore; though thereby they offer Age to Scorne. Certainly Great Persons, had need to borrow other Mens Opinions; to thinke themselves happy; For if they iudge by their owne Feeling; they cannot finde it: But if they thinke with themselves, what other men thinke of them, and that other men would faine be as they are, then they are happy, as it were by report; When perhaps they finde the Contrary within. For they are the first, that finde their owne Griefes; though they be the last, that finde their owne Faults. Certainly, Men in Great Fortunes, are strangers to themselves.

selves, and while they are in the puffle  
 of businesse, they have no time to tend  
 their Health, either of Body or Minde.  
*(Uti Mors grauis incubat, qui notus nimis om-*  
*nibus, ignotus moritur sibi.)* In Place, There  
 is Licence to doe Good, and Euill; where-  
 of the latter is a Curse; For in Euill, the  
 best condition is, not to will; The Second,  
 not to Can. But Power to doe good, is  
 the true and lawfull End of Aspiring. For  
 good Thoughts ( though God accept  
 them,) yet towards men, are little better  
 than good Dreames: Except they be put  
 in Act; And that cannot be without  
 Power, and Place; As the Vantage, and  
 Commanding Ground. Merit, and Good  
 Works, is the End of Mans Motion; And  
 Conscience of the same, is the Accom-  
 plishment of Mans Rest. For if a Man  
 can be Partaker of Gods Theater; he shall  
 likewise be Partaker of Gods Rest. *Et*  
*conuersus Deus, vt aspiceret Opera, quae*  
*fecerunt manus suae, vidit quod omnia essent*  
*bona nimis;* And then the Sabbath. In the  
 Discharge of thy Place, set before thee  
 the



the best Examples ; For Imitation, is a Globe of Precepts. And after a time, set before thee, thine owne Example ; And examine thy selfe strictly whether thou didst not best at first. Neglect not also the Examples of those, that haue carried themselves ill, in the same *Place* : Not to set off thy selfe, by taxing their Memory ; but to direct thy selfe, what to auoid. Reforme therefore, without Brauerie, or Scandall, of former Times, and Persons ; but yet set it downe, to thy selfe, as well to create good Presidents, as to follow them. Reduce things, to the first Institution, and obserue, wherein, and how, they haue degenerate ; but yet aske Counsell of both Times ; Of the Ancient Time what is best ; and of the Latter Time, what is fittest. Seeke to make thy Course Regular ; that Men may know before hand, what they may expect : But be not too positieue, and peremptorie ; And expresse thy selfe well, when thou digressest from thy Rule. Preserve the Right of thy *Place* ; but stirre

not questions of Iurisdiction: And rather assume thy Right, in Silence, and *de facto*, than voice it, with Claimes, and Challenges. Preserve likewise, the Rights of Inferiour *Places*; And thinke it more Honour to direct in chiefe, than to be busie in all. Embrace, and inuite Helps, and Aduices, touching the Execution of thy Place: And doe not driue away such, as bring thee Information, as Medlers; but accept of them in good part. The vices of *Authoritie* are chiefly, foure: *Delaies*; *Corruption*; *Roughnesse*; and *Facilitie*. For *Delaies*; Giue easie Accessse; Keepe times appointed; Goe through with that which is in hand; And interlace not businesse, but of necessitie. For *Corruption*; Doe not onely binde thine owne Hands, or thy Seruants hands, from taking; but binde the hands, of Sutours also from offering. For Integrity vsed doth the one; but Integrity professed, and with a manifest detestation of Bribery, doth the other. And auoid not onely the Fault, but the Suspicion. Whosoeuer is  
found



found variable, and changeth manifestly, without manifest Cause, giueth suspicion of *Corruption*. Therefore, alwayes, when thou changest thine Opinion, or Courte, professe it plainely, and declare it, together with the Reasons, that moue thee to change; And doe not thinke to steale it. A Seruant, or a Fauorite if hee be inward, and no other apparant Cause of Esteeme, is commonly thought but a By-way, to close *Corruption*. For *Roughnesse*, It is a needlesse cause of *Discontent*; *Seueritie* breedeth Feare, but *Roughnesse* breedeth Hate. Euen Reproofes from Authoritie ought to be Graue, and not Taunting. As for *Facilitie*: It is worse than Bribery. For *Bribes* come but now and then; But if *Importunitie*, or Idle Respects lead a Man, he shall neuer be without. As *Salomon* saith; *To respect Persons, is not good; For such a man will transgresse for a peece of Bread*. It is most true, that was anciently spoken; *A place sheweth the Man*: And it sheweth some to the better, and some to the worse:

*Omniū consensu; capax Imperij, nisi imperasset; saith Tacitus of Galba: but of Vespasian he saith; Solus Imperantium Vespasianus mutatus in melius.* Though the one was meant of Sufficiencie, the other of Manners and Affection. It is an assured Signe, of a worthy and generous Spirit, whom *Honour* amends. For *Honour* is, or should be, the Place of Vertue: And as in Nature, Things moue violently to their Place, and calmly in their Place: So Vertue in Ambition is violent, in Authority settled and calme. All rising to *Great Place*, is by a winding Staire: And if there be Factions, it is good, to side a Mans selfe, whilest hee is in the Rising; and to ballance Himselfe, when hee is placed. Use the Memory of thy Predecessour fairely, and tenderly; For if thou dost not, it is a Debt, will sure be paid, when thou art gone. If thou haue Colleagues, respect them, and rather call them, when they looke not for it, than exclude them, when they haue reason to looke to be called.



called. Be not too sensible, or too remembering, of thy Place, in Conuersation, and priuate Answers to Suitors; But let it rather be said; *When he sits in Place, he is another Man.*

13.

Of

## Of Boldnesse.

## XII.



T is a triuiall Grammar Schoole Text, but yet worthy a wise *Mans* Consideration. Question was asked of *Demosthenes*; *What was the Chiefe Part of an Oratour?* He answered, *Action*; what next? *Action*; what next againe? *Action*; He said it, that knew it best; And had by nature, himselfe, no Aduantage, in that he commended. A strange thing, that that Part of an Oratour, which is but superficiall and rather the vertue of a Player, should be placed so high, aboue those other Noble Parts, of *Inuention*, *Elocution*, and the rest: Nay almost alone, as if it were All in All. But the Reason is plaine. There is in Humane Nature, generally, more of the Foole, than of the Wise;



wile; And therefore those faculties, by which the Foolish part of Mens Minde is taken, are most potent. Wonderfull like is the Case of *Boldnesse*, in Ciuill Business; what first? *Boldnesse*; What Second, and Third? *Boldnesse*. And yet *Boldnesse* is a Child of Ignorance, and Balennesse, farre inferiour to other Parts. But neuertheless, it doth fascinate, and binde hand and foot, those, that are either shallow in iudgement; or weake in Courage, which are the greatest Part; Yea and preuaileth with wise men, at weake times. Therefore, we see it hath done wonders, in Popular States; but with Senates and Princes lesse; And more euer vpon the first entrance of *Bold Persons* into Action, than soone after; For *Boldnesse* is an ill keeper of Promise. Surely, as there are *Mountebanques* for the Naturall Body: So are there *Mouitebanques* for the Politike Body: Men that vndertake great cures; And perhaps haue been Lucky in two or three Experiments, but want the Grounds of Science; and therefore cannot

cannot hold out. Nay you shall see a *Bold Fellow*, many times, doe *Mahomets* Miracle. *Mahomet* made the People belecue that he would call an Hill to him ; And from the Top of it, offer vp his Praiers, for the Obseruers of his Law. The People assembled ; *Mahomet* cald the Hill to come to him, againe and againe ; And when the Hill stood still, he was neuer a whit abashed, but said ; *If the Hill will not come to Mahomet, Mahomet wil go to the hill.* So these Men, when they haue promised great Matters, and failed most shamefully, yet ( if they haue the perfection of *Boldnesse* ) they will but slight it ouer, and make a turne, & no more adoe. Certainely, to Men of great Iudgement, *Bold Persons*, are a Sport to behold ; Nay and to the Vulgar also, *Boldnesse* hath somewhat of the Ridiculous. For if Absurdity be the Subiect of Laughter, doubt you not, but great *Boldnesse* is seldome without some Absurdity. Especially, it is a Sport to see, when a *Bold Fellow* is out of Countenance ; For that puts his Face, into a  
most



most Shrunk, and wooden Posture ;  
 As needs it must ; For in Bashfulnesse, the  
 Spirits doe a little goe and come ; but with  
*Bold* Men, vpon like occasion, they stand  
 at a stay ; Like a Stale at Chess, where it is  
 no Mate, but yet the Game cannot stirre.  
 But this last, were fitter for a Satyre, than  
 for a serious Obseruation. This is well to  
 be weighed ; That *Boldnesse* is euer blinde :  
 For it seeth not dangers, and Inconueni-  
 ences. Therefore, it is ill in Counsell, good  
 in Execution : So that the right Vse of  
*Bold* persons is, that they neuer Command  
 in Chiefe, but be Seconds, and vnder the  
 Direction of others. For in Counsell, it is  
 good to see dangers ; And in Execution,  
 not to see them, except they be very great.

Of **K**nowledge, Muchness, Wretched Things

# Of Goodnesse

And

Goodnesse of Nature.

## XIII.



Take *Goodnesse* in this Sense, the affecting of the Weale of Men, which is that the Grecians call *Philantropia*; And the word *Humanitie* (as it is vsed) is a little too light, to expresse it. *Goodnesse* I call the Habit, and *Goodnesse of nature* the Inclination. This of all Vertues, and Dignities of the Minde, is the greatest; being the Character of the Deitie: And without it, Man is a Base, Mischieuous, Wretched Thing; No better than a Kinde of Vermin. *Goodnesse* answers to the *Theologicall Vertue Charity*, and admits no excesse, but Error.



Errour. The desire of power in Excesse, caused the Angels to fall ; The desire of Knowledge in excesse, caused Man to fall ; But in *Charity*, there is no Excesse ; Neither can Angell, or Man, come in danger by it. The Inclination to *Goodnesse*, is imprinted deeply in the Nature of Man : In so much, that if it issue not towards Men, it will take vnto Other Liuing Creatures; As it is seene in the Turks, a Cruell People, who neuerthelesse, are kinde to Beasts, and giue Almes to Dogs, and Birds : In so much, as *Busecbius* reporteth ; A Christian Boy in *Constantinople*, had like to haue beene stoned, for gagging, in a waggishnesse, a long Billed Fowle. Errours, indeed, in this vertue of *Goodnesse*, or *Charity*, may be committed. The *Italians* haue an vngracious Prouerb ; *Tanto buon che val niente* : So good, that he is good for nothing. And one of the Doctors of *Italy*, *Nicholas Macciauel*, had the confidence to put in writing, almost in plaine termes : *That the Christian Faith, had giuen vp Good Men, in prey, to those,*

that are Tyrannicall, and vniust. Which he spake, because indeed there was neuer Law, or Sect, or Opinion; did so much magnifie Goodnesse, as the Christian Religion doth: Therefore to auoid the Scandall, and the Danger both; it is good to take knowledge, of the Errours, of an Habit, so excellent. Seeke the Good of other Men, but be not in bondage, to their Faces, or Fancies; For that is but Facilitie, or Softnesse; which taketh an honest Minde Prisoner. Neither giue thou *Æsops* Cocke a Gemme, who would be better pleased, and happier, if he had had a Barly Corne. The Example of God teacheth the Lesson truly: *He sendeth his Raine, and maketh his Sunne to shine, vpon the Iust, and Vniust*; But hee doth not raine Wealth, nor shine Honour, and Vertues, vpon Men equally. Common Benefits, are to be communicate with all; But peculiar Benefits, with choise. And beware, how in making the Portraiture, thou breakest the Patterne; For Diuinitie maketh the Loue of our Selues the



the Patterne ; The Loue of our Neigh-  
bours but the Portraiture. *Sell all thou  
hast, and giue it to the poore, and follow  
mee* : But sell not all thou hast, except  
thou come, and follow mee ; That is,  
except thou haue a Vocation, wherein  
thou maist doe as much good, with little  
meanes as with great : For otherwise, in  
feeding the Streames, thou driest the  
Fountaine. Neither is there onely a *Habit*  
of *Goodnesse*, directed by Right Reason;  
but there is, in some Men, euen in Na-  
ture, a Disposition towards it : As on the  
other side, there is a Naturall Malignitie.  
For there be, that in their Nature, doe not  
affect the Good of Others. The lighter  
Sort of Malignitie, turneth but to a Crof-  
nesse, or Frowardnesse, or Aptnesse to op-  
pose, or Difficilnesse, or the like ; but the  
deeper Sort, to Enuy, and meere Mis-  
chiefe. Such Men, in other mens Cala-  
mities, are, as it were, in season, and are  
euer on the loading Part ; Not so good  
as the Dogs, that licked *Lazarus* Sores,  
but like Flies, that are still buzzing, vpon

any Thing that is raw; *Misanthropi*, that make it their Practice, to bring Men, to the Bough; And yet haue neuer a Tree, for the purpose, in their Gardens, as *Timon* had: Such Dispositions, are the very Errours of Humane Nature: And yet they are the fittest Timber, to make great Politiques of: Like to knee Timber, that is good for Ships, that are ordained, to be tossed; But not for Building houses, that shall stand firme. The Parts and Signes of *Goodnesse* are many. If a Man bee Gracious and Courteous to Strangers, it shewes, hee is a Citizen of the World; And that his Heart, is no Island, cut off from other Lands; but a Continent, that ioynes to them. If hee be Compassionate, towards the Afflictions of others, it shewes that his Heart is like the noble Tree, that is wounded it selfe, when it giues the Balme. If he easily Pardons and Remits Offences, it shewes, that his Minde is planted aboue Iniuries; So that hee cannot be shot. If hee bee Thankfull for small Benefits, it shewes, that hee weighs Mens Mindes,



Mindes, and not their Trash. But aboue  
all, if he haue *S. Pauls* Perfection, that  
he would wish to be an *Anathema* from  
*Christ*, for the Saluation of his Brethren,  
it shewes much of a Diuine Nature, and  
a kind of Conformity with *Christ* him-  
selfe.

Of

## Of Nobility.

## XIIII.



WE will speake of Nobility, first as a *Portion* of an *Estate*; Then as a *Condition* of *Particular Persons*. A *Monarchy*, where there is no Nobility, at all, is euer a pure, and absolute *Tyranny*; As that of the *Turkes*. For *Nobility* attempts *Soueraignty*, and drawes the *Eyes* of the *People*, somewhat aside from the *Line Royall*. But for *Democracies*, they need it not; And they are commonly, more quiet, and lesse subiect to *Sedition*, than where there are *Stirps* of *Nobles*. For *Mens Eyes* are vpon the *Businesse*, and not vpon the *Persons*; Or if vpon the *Persons*, it is for the *Businesse* sake, as fittest, and not for *Flags* and *Pedegree*. Wee see the *Switzers* last well, notwithstanding their *Diuer-*  
sitie



fitie of Religion, and of Cantons. For  
 Vtility is their Bond, and not respects. The  
 vnited Prouinces of the Low Countries,  
 in their Gouernment, excell: For where  
 there is an Equality, the Consultations are  
 more indifferent, and the Payments and  
 Tributes more cheerefull. A great and  
 Potent *Nobility* addeth Maieſty to a  
 Monarch, but diminisheth Power; And  
 putteth Life and Spirit into the people,  
 but preſſeth their Fortune. It is well,  
 when *Nobles* are not too great for Soue-  
 raignty, nor for Iuſtice; And yet maintai-  
 ned in that height, as the Inſolencie of In-  
 ferious, may be broken vpon them,  
 before it come on too faſt vpon the Ma-  
 ieſty of Kings. A Numerous *Nobility*,  
 cauſeth Pouerty, and Inconuenience in a  
 State: For it is a Surcharge of Expence;  
 And beſides, it being of Neceſſity, that  
 many of the Nobility, fall in time to be  
 weake in Fortune, it maketh a kinde of  
 Diſproportion, betweene Honour and  
 Meanes.

As for *Nobility* in particular *Persons*;

L

It

It is a Reuerend Thing, to see an Ancient Castle, or Building not in decay ; Or to see a faire Timber Tree, sound and perfect : How much more, to behold an Ancient *Noble Family*, which hath stood against the Waues and weathers of Time. For new *Nobilitie* is but the Act of Power ; But Ancient *Nobilitie* is the Act of Time. Those that are first raised to *Nobility*, are commonly more Vertuous, but lesse Innocent, than their Descendants ; For there is, rarely, any Rising, but by a Commixture, of good and euill Arts. But it is Reason, the Memory of their vertues, remaine to their Posterity ; And their Faults die with themselves. *Nobility of Birth*, Commonly abateth Industry ; And he that is not industrious, enuieth him, that is. Besides, *Noble persons*, cannot goe much higher ; And he that standeth at a stay, when others rise, can hardly auoid Motions of Enuy. On the other side, *Nobility* extinguisheth the Passiue Enuy, from others towards them ; Because they are  
in.



in possession of Honour. Certainly Kings, that haue Able men of their *Nobility*, shall finde ease in imploying them; And a better Slide into their *Businesse*: For People naturally bend to them, as borne in some sort to Command;

L 2

Of

# Of Seditions

And

Troubles.

XV.



*Hepherds of People*, had need know the *Kalenders of Tempests in State*; which are commonly greatest, when Things grow to Equality; As naturall Tempests are greatest about the *Æquinoctia*. And as there are certain hollow Blasts of Winde, and secret Swellings of Seas, before a Tempest, so are there in States:

— *Ille etiam cæcos instare Tumultus  
Sæpe monet, Fraudesq; & operta tumescere Bella.*

Libels, and licentious Discourses against the State, when they are frequent and open; And in like sort, false Newes, often running vp and downe, to the disadvantage



advantage of the State, and hastily embraced; are amongst the Signes of Troubles. Virgil giuing the Pedegree of Fame, saith, *She was sister to the Giants;*

*Ilam Terra Parens irā irritata Deorum,  
Extremam ( ut perbibent ) Caeo Encela-  
doq̃ sororem*

*Progeniuit.* —

As if Fames were the Reliques of Seditions past; But they are no lesse, indeed, the preludes of Seditions to come. Howsoever, he noteth it right, that Seditious Tumults, and Seditious Fames, differ no more, but as Brother and Sister, Masculine and Feminine; Especially, if it come to that, that the best Actions of a State, and the most plausible, and which ought to giue greatest contentment, are taken in ill Sense, and traduced: For that shewes the Enuy great, as Tacitus saith; *Conflata magna Inuidia, seu bene, seu malè, gesta premunt.* Neither doth it follow, that because these Fames, are a signe of Troubles, that the suppressing of them, with too much Seuerity, should be a Remedy of Troubles. For

the Despising of them, many times, checks them best; and the Going about to stop them, doth but make a wonder Long-lived. Also that kinde of Obedience, which *Tacitus* speaketh of; is to be held suspected; *Erant in officio, sed tamen qui mallent mandata Imperantium interpretari, quàm exequi*; Disputing, Excusing, Cauilling vpon Mandates and Directions, is a kind of shaking off the yoake, and Assay of disobedience: Especially, if in those disputings, they which are for the direction, speake fearefully, and tenderly; And those that are against it, audaciouly.

Also, as *Macciauel* noteth well; when Princes, that ought to be Common Parents, make themselues as a Party, and leane to a side, it is as a Boat that is overthrowen, by vneuen weight, on the one Side; As was well seene, in the time of *Henry* the third of *France*: For first, himselve entred League for the Extirpation of the *Protestants*; and presently after, the same League was turned vpon Himselfe. For when the Authority of Princes, is made  
but



but an Accessary to a Cause, And that there be other Bands, that tie faster, than the Band of Soueraignty, Kings begin to be put almost out of Possession.

Also, when Discords, and Quarrells, and Factions, are carried openly, and audaciously; it is a Signe, the Reuerence of Government is lost. For the Motions of the greatest persons, in a Government, ought to be, as the Motions of the Planets, vnder *Primum Mobile*, (according to the old Opinion:) which is, That Euery of them, is carried swiftly, by the Highest Motion, and softly in their owne Motion. And therefore, when great Ones, in their owne particular Motion, moue violently, and; as *Tacitus* expresseth it well, *Liberius, quàm ut Imperantium meminissent*; It is a Signe, the Orbs are out of Frame. For Reuerence is that, wherewith Princes are girt from God; Who threatneth the dissoluing thereof; *Soluam cingula Regum.*

So when any of the foure Pillars of Government, are mainly shaken, or weakned,

weakened ( which are *Religion, Iustice, Counsell, and Treasure,* ) Men had need to pray for Faire Weather. But let vs passe from this Part of predictions, ( Concerning which, neuerthelesse, more light may be taken, from that which followeth, ) And let vs speake first of the *Materials of Seditious*; Then of the *Motives* of them; And thirdly of the *Remedies*.

Concerning the *Materials of Seditious*. It is a Thing well to be considered: For the surest way to preuent *Seditious*, ( if the Times doe beare it, ) is to take away the *Matter* of them. For if there be Fuell prepared, it is hard to tell whence the Sparke shall come, that shall set it on Fire. The *Matter of Seditious* is of two kindes; *Much Pouerty*, and *Much Discontentment*. It is certaine, so many *Ouerthrowne Estates*, so many *Votes for Troubles*. *Lucan* noteth well the *State of Rome*, before the *Ciuill Warre*.

*Hinc Vfsura vorax, rapidumque in tem-  
pore Fœnus,*

*Hinc*



*Hinc concussa Fides, & multis vtile  
Bellum.*

• This same *Multis vtile Bellum*, is an assured and infallible Signe, of a State, disposed to *Seditions*, and *Troubles*. And if this *Pouerty*, and Broken Estate, in the better Sort, be ioyned with a want and Necessity, in the meane People, the danger is imminent, and great. For the *Rebels* of the Belly are the worst. As for *Discontentments*, they are in the Politique Body, like to Humours in the Naturall, which are apt to gather a preternaturall Heat, and to Enflame. And let no Prince measure the Danger of them, by this; whether they be Iust, or Vniust? For that were to imagine People to be too reasonable; who doe often spurne at their owne Good: Nor yet by this, whether the Griefes, wherupon they rise, be in fact, great or small: For they are the most dangerous *Discontentments*, where the Feare is greater than the feeling. *Dolendi Modus, Timendi non item.* Besides, in great Oppressions, the same Things, that pro-

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voke the Patience, doe withall mate the Courage: But in Feares it is not so. Neither let any Prince, or State, be secure concerning *Discontentments*, because they haue beene often, or haue beene long, and yet no Perill hath ensued; For as it is true, that euery Vapor, or Fume, doth not turne into a Storme; So it is, neuerthelesse, true, that Stormes, though they blow ouer diuers times, yet may fall at last; And as the Spanish Prouerb noteth well; *The cord breaketh at the last by the weakest pull.*

The *Causes* and *Motives* of Seditious are, *Innouation in Religion; Taxes; Alteration of Lawes and Customes; Breaking of priuileges; Generall Oppression; Aduancement of vnworthy persons; Strangers; Dearth; Disbanded Souldiers; Factions growne desperate.* And whatsoeuer in offending People, ioyneth and knitteth them, in a Common Cause.

For the *Remedies*; There may be some generall Preseruatiues, whereof wee will speake; As for the iust Cure, it must answer



lower to the Particular Disease : And so beleft to Counsell; rather than Rule.

The first *Remedy* or prevention, is to remove by all meanes possible, that *materiall Cause* of *Sedition*, wherof we speake; which is *Want* and *Pouerty* in the *Estate*. To which purpose, serueth the Opening, and well Ballancing of Trade; The Cherishing of Manufactures; the Banishing of Idlenesse; the Repressing of waste and Excesse by Sumptuary Lawes; the Improuement and Husbanding of the Soyle; the Regulating of Prices of things vendible; the Moderating of Taxes and Tributes; And the like. Generally, it is to be foresecne, that the Population of a Kingdome ( especially if it be not mowen downe by warres ) doe not exceed, the Stock of the Kingdome, which should maintaine them. Neither is the Population, to be reckoned, onely by number: For a smaller Number, that spend more, and earne lesse, doe weare out an Estate, sooner than a greater Number, that liue lower, and gather more. Therefore the

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Multiplying of Nobilitie, and other Degrees of Qualitie, in an ouer Proportion, to the Common People, doth speedily bring a State to Necessitie: And so doth likewise an ouergrowne Clergie; For they bring nothing to the Stocke; And in like manner, when more are bred Schollers, than Preferments can take off.

It is likewise to be remembred, that for as much as the increase of any Estate, must be vpon the Forrainer, (for whatsoever is some where gotten, is some where lost) There be but three Things, which one Nation selleth vnto another; The *Commoditie* as Nature yeeldeth it; The *Manufacture*; and the *Vecture* or *Carriage*. So that if these three wheelles goe, Wealth will flow as in a Spring tide. And it commeth many times to passe, that *Materiam superabit Opus*; That the Worke, and Carriage, is more worth, than the Materiall, and enricheth a State more; As is notably seene in the *Low-Country-men*, who haue the best Mines, aboue ground, in the World.

Aboue



Above all things, good Politic is to be used, that the Treasure and Moneyes, in a State, be not gathered into few Hands. For otherwise, a State may haue a great Stock, and yet starue. And Money is like Mucke, not good except it be spread. This is done, chiefly, by suppressing, or at the least, keeping a strait Hand, vpon the Deuouring Trades of *Vsurie*, *Ingrossing*, great *Pasturages*, and the like.

For remouing *Discontentments*, or at least, the danger of them; There is in euery State ( as we know ) two Portions of *Subiects*, The *Noblesse*, and the *Commonaltie*. When one of these is *Discontent*, the danger is not great; For Common People, are of slow Motion, if they be not excited, by the Greater Sort; And the Greater Sort are of small strength, except the Multitude, be apt and ready, to moue of themselves. Then is the danger, when the Greater Sort doe but wait for the Troubling of the waters, amongst the Meaneer, that then they may declare themselves. The Poets faigne, that the rest of

the Gods, would haue bound *Iupiter*; which he hearing of, by the Counsell of *Pallas*, sent for *Briarius*, with his hundred Hands, to come in to his Aid. An Embleme no doubt, to shew, how safe it is for Monarchs, to make sure of the good Will of Common People.

To giue moderate Liberty, for Griefes, and *Discontentments* to euaporate, (so it be without too great Insolency or Brauery) is a safe Way. For he that turneth the Humors backe, and maketh the Wound bleed inwards, endangereth malignant Vicers, and pernicious Impostumations.

The Part of *Epimetheus*, mought well become *Prometheus*, in the case of *Discontentments*, For there is not a better prouision against them. *Epimetheus*, when Griefes and Euils flew abroad, at last shut the lid, and kept Hope in the Bottome of the Vessell. Certainly, the Politique and Artificiall Nourishing, and Entertaining of *Hopes*, and Carrying Men from *Hopes* to *Hopes*; is one of the best Antidotes, against the Poyson of *Discontentments*.

And



And it is a certaine Signe, of a wise Government, and Proceeding, when it can hold Mens hearts by *Hopes*, when it cannot by Satisfaction : And when it can handle things, in such manner, as no Euill shall appeare so peremptory, but that it hath some Out-let of *Hope* : Which is the lesse hard to doe, because both particular Persons, and Factions, are apt enough to flatter themselues, or at least to braue that, which they beleeue not.

Also, the Foresight, and Preuention, that there be no likely or fit Head, whereunto *Discontented Persons* may resort, and vnder whom they may ioyne, is a knowne, but an excellent Point of Caution. I vnderstand a fit Head, to be one, that hath Greatnesse, & Reputation; That hath Confidence with the *Discontented Party*; and vpon whom they turne their Eyes; And that is thought *discontented* in his owne particular; which kind of Persons, are either to be wonne, and reconciled to the State, and that in a fast and true manner; Or to be fronted, with some other,

other, of the same Party, that may oppose them, and so divide the reputation. Generally, the Dividing and Breaking of all Factions, and Combinations that are adverse to the State, and setting them at distance, or at least distrust amongst themselves, is not one of the worst Remedies. For it is a desperate Case, if those, that hold with the Proceeding of the State, be full of Discord and Faction; And those that are against it, be entire and united.

I have noted, that some witty and sharpe Speeches, which have fallen from Princes, have given fire to Seditions. Caesar did himselfe infinite Hurt, in that Speech; *Sylla nesciuit Literas, non potuit dictare*: For it did, vttterly, cut off that Hope, which Men had entertained, that he would, at one time or other, giue ouer his Dictatorship. Galba vndid himselfe by that Speech; *Legi à se Militem, non emi*: For it put the Souldiers, out of Hope, of the Donatiue. *Probus* likewise, by that Speech; *Si vixero, non opus*



*opus erit ampliùs Romano Imperio militibus.*  
 A Speech of great Despaire, for the Souldiers : And many the like. Surcly, *Princes* had need, intender Matter, and Ticklish Times, to beware what they say ; Especially in these short Speeches, which flie abroad like Darts, and are thought to be shot out of their secret Intentions. For as for large Discourses, they are flat Things and not so much noted.

Lastly, let *Princes*, against all Euent, not be without some Great Person, one, or rather more, of Military Valour neere vnto thē, for the Repressing of *Seditions*, in their beginnings. For without that, there vseth to be more tripidation in Court, vpon the first Breaking out of *Troubles*, than were fit. And the *State* runneth the danger of that, which *Tacitus* saith ; *Atque is Habitus animorum fuit, ut pessimam facinus auderent Pauci, Plures vellent, Omnes paterentur.* But let such Military Persons, be Assured, and well reputed of, rather than factious, and Popular ; Holding also good Correspondence, with the o-  
 N ther

ther Great Men in the State, Or else the Remedie, is worse than the Disease.

## Of Atheisme.

### XVI.



**I** HAD rather beleeue all the Fables in the *Legend*, and the *Talmud*, and the *Alcoran*, than that this vniuersall Frame, is without a Minde. And therefore, God neuer wrought Miracle, to conuince *Atheisme*, because his Ordinary Works conuince it. It is true, that a little Philosophy inclineth Mans minde to *Atheisme*; But depth in Philosophy, bringeth Mens Mindes about to *Religion*: For while the Minde of Man, looketh vpon Second Causes Scattered, it may sometimes rest in them, and goe no further. But when it beholdeth, the Chaine of them, Confederate and Linked together,



ther, it must needs flie to *Providence*, and *Deitie*. Nay euen that *Schoole*, which is most accused of *Atheisme*, doth most demonstrate *Religion*; That is, the *Schoole* of *Leucippus*, and *Democritus*, and *Epicurus*. For it is a thousand times more Credible, that foure Mutable Elements, and one Immutable First Essence, duly and Eternally placed, need no God; than that an Army of Infinite small Portions, or Seeds vnplaced, should haue produced this Order, and Beauty, without a Diuine Marshall. The Scripture saith; *The Foole hath said in his Heart, there is no God*: It is not said; *The Foole hath thought in his Heart*: So as, he rather saith it by rote to himselfe, as that he would haue, than that he can thoroughly belecue it, or be perswaded of it. For none deny there is a God, but those, for whom it maketh that there were no God. It appeareth in nothing more, that *Atheisme* is rather in the *Lip*, than in the *Heart* of Man, than by this; That *Atheists* will euer bee talking of their Opinion, as if they fainted in it,

within themselves, and would bee glad to bee strengthened, by the Consent of others: Nay more, you shall haue *Atheists* strue to get *Disciples*, as it fareth with other Sects: And, which is most of all, you shall haue of them, that will suffer for *Atheisme*, and not recant; Whereas; if they did truly thinke, that there were no such Thing as *God*, why should they trouble themselves? *Epicurus* is charged, that hee did but dissemble, for his credits sake, when hee affirmed; There were *Blessed Natures*, but such as enioyed themselves, without hauing respect to the Government of the World. Wherein, they say, he did temporize; though in secret, hee thought, there was no *God*. But certainly, hee is traduced; For his Words are Noble and Diuine: *Non Deos vulgi negare profanum; sed vulgi Opiniones Dijs applicare profanum.* *Plato* could haue said no more. And although, hee had the Confidence, to deny the *Administration*, he had not the Power to deny the *Nature*. The *Indians* of the *West*, haue Names for their  
particu-



particular Gods, though they haue no name for God: As if the *Heathens*, should haue had the Names *Iupiter, Apollo, Mars, &c.* But not the Word, *Deu*: which shewes that euen those Barbarous People, haue the Notion, though they haue not the Latitude and extent of it. So that against *Atheists*, the very Sauages take part, with the very subtillest Philosophers. The Contemplatiue *Atheist* is rare; A *Diagoras*, a *Bion*; a *Lucian* perhaps, and some others; And yet they seeme to bee more than they are; for that, all that Impugne a receiued Religion, or *Superstition*, are by the aduerse Part, branded with the Name of *Atheists*. But the great *Atheists*, indeed, are *Hypocrites*; which are euer Handling Holy Things, but without feeling. So as they must needs bee cauterized in the End. The Causes of *Atheisme* are; *Diuisions* in Religion, if they be many; For any one maine Diuision, addeth Zeale to both Sides; But many Diuisions introduce *Atheisme*. Another is, *Scandall* of Priests; When it is come to that, which *S. Bernard*

saith, *Non est iam dicere, ut Populus, sic Sacerdos: quia nec sic Populus, ut Sacerdos.* A third is, Custome of *Profane Scoffing* in *Holy Matters*; which doth, by little and little, deface the Reuerence of Religion. And lastly, *Learned Times*, specially with Peace, and Prosperity: For troubles and Aduersities doe more bow Mens Mindes to Religion. They that deny a *God*, destroy Mans Nobility: For certainly, Man is of Kinne to the Beasts, by his body; And if he be not of Kinne to *God*, by his Spirit, he is a Base and Ignoble Creature. It destroys likewise Magnanimity, and the Raising of Humane Nature: For take an Example of a Dog; And marke what a Generosity, and Courage he will put on, when he findes himselte maintained, by a Man; who to him is in stead of a *God*, or *Melior natura*: which courage is manifestly such, as that Creature, without that Confidence, of a better Nature, than his owne, could neuer attaine. So Man, when he resteth and assureth himselfe, vpon diuine Protection, and Fauour, gathereth a Force



Force and Faith; which Humane Nature, in it selfe, could not obtaine. Therefore, as *Atheisme* is in all respects hatefull, so in this, that it deprieth humane Nature, of the Meanes, to exalt it selfe aboue Humane Frailty. As it is in particular Persons, so it is in Nations : Neuer was there such a State. for Magnanimity, as Rome : Of this State heare what Cicero saith ; *Quam volumus, licet, patres conscripti, nos amemus, tamen nec numero Hispanos, nec robore Gallos, nec calliditate Pænos, nec artibus Græcos, nec deniq̃, hoc ipso huius Gentis & Terræ domestico natiuoq̃, sensu Italos ipsos & Latinos; sed Pietate, ac Religione, atque hac vnâ Sapientiâ, quod Deorum Immortalium Numine, omnia regi, gubernariq̃, perspeximus, omnes Gentes Nationesq̃, superauimus.*

Of

## Of superstition.

## XVII.



It were better to haue no Opinion of God at all, than such an Opinion as is vnworthy of him: For the one is Vnbeleefe, the other is Contumely: And certainly *Superstition* is the Reproach of the Deity. *Plutarch* saith well to that purpose: Surely (saith he) I had rather, a great deale, Men should say there was no such Man at all, as *Plutarch*, than that they should say, that there was one *Plutarch*, that would eat his Children, as soone as they were borne; As the Poets speake of *Saturne*. And, as the Contumely is greater towards God, so the Danger is greater towards Men. *Atheisme* leaues a Man to Sense; to Philosophy; to Naturall Pietie; to Lawes; to Reputation; All which may be



be Guides to an outward Morall vertue, though *Religion* were not; But *Superstition* dilmounts all these, and erecteth an absolute Monarchy in the Mindes of Men. Therefore *Atheisme* did neuer perturb *States*; For it makes Men wary of themselves, as looking no further: And we see the times inclined to *Atheisme* (as the Time of *Augustus Caesar*) were ciuill times. But *Superstition* hath beene the Confusion of many *States*; And bringeth in a new *Primum Mobile*, that rauisheth all the Spheares of *Gouernment*. The Master of *Superstition* is the People; And in all *Superstition*, Wise Men follow Fooles; And Arguments are fitted to Practice, in a reuerfed Order. It was grauely said, by some of the Prelates, in the *Councell of Trent*, where the doctrine of the Schoolemen bare great Sway; That the Schoolemen were like *Astronomers*, which did feigne *Eccentricks* and *Epicycles*, and such Engines of Orbs, to saue the *Phenomena*; though they knew, there were no such Things: And in like manner, that the Schoolemen had framed a Num-

ber of subtile and intricate *Axiomes*, and *Theorems*, to saue the practice of the Church. The *Causes* of *Superstition* are: Pleasing and sensuall Rites and Ceremonies: Excesse of Outward and Pharisaicall Holinesse: Ouer great Reuerence of Traditions, which cannot but load the Church: The Stratagems of Prelates for their owne Ambition and Lucre: The Fauouring too much of Good Intentions, which openeth the Gate to Conceits and Nouelties: The taking an Aime at diuine Matters by Humane, which cannot but breed mixture of Imaginations: And lastly, Barbarous Times, Especially ioyned with Calamities and Disasters. *Superstition*, without a vaile, is a deformed Thing; For, as it addeth deformity to an Ape, to be so like a Man; So the Similitude of *Superstition* to *Religion*, makes it the more deformed. And as wholesome Meat corrupteth to little Wormes; So good Formes and Orders, corrupt into a Number of petty Obseruances. There is a *Superstition*, in auoiding *Superstition*; when



when men thinke to doe best, if they goe  
furthest from the *Superstition* formerly re-  
ceiued: Therefore, Care would be had,  
that (as it fareth in ill Purgings) the Good  
be not taken away, with the Bad, which  
commonly is done, when the People is  
the Reformer:

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## Of Trauaile.

## XVIII.



*T**rauaile*, in the younger Sort, is a Part of Education; In the Elder, a Part of Experience. He that *trauaileth* into a Country, before he hath some Entrance into the Language, goeth to *Schoole*, and not to *Trauaile*. That Young men *trauaile* vnder some Tutor, or graue Seruant, I allow well; So that he be such a one, that hath the Language, and hath beene in the Country before; whereby he may be able to tell them, what Things are worthy to be seene in the Country wherethey goe; what Acquaintances they are to seeke; What Exercises or Discipline the Place yeeldeth. For else young Men shall goe hooded, and looke abroad little. It is a strange Thing, that in Sea-voyages, where there is nothing to be



be scene, but Sky and Sea, men should make Diaries; But in *Land-Trauaile*, wherein so much is to bee obserued, for the most part, they omit it; As if Chance, were fitter to be registred, than Obseruation. Let Diaries, therefore, be brought in vse. The Things to be scene and obserued are; The Courts of Princes, specially when they giue Audience to Ambassadours: The Courts of Iustice, while they sit and heare Causes; And so of Consistories Ecclesiasticke: The Churches, and Monasteries, with the Monuments which are therein extant: The Wals and Fortifications of Cities and Townes; And so the Hauens and Harbours: Antiquities, and Ruines: Libraries; Colleges, Disputations, and Lectures, where any are: Shipping and Nauies: Houses, and Gardens of State, and Pleasure, neere great Cities: Armouries: Arsenals: Magazens: Exchanges: Burses; Ware-houses: Exercises of Horseman-ship; Fencing; Trayning of Souldiers; and the like: Comedies; Such whereunto the better Sort of persons doe resort,

Treasures of Jewels, and Robes; Cabinets, and Rarities: And to conclude, whatsoever is memorable in the Places, where they goe. After all which, the Tutors or Seruants, ought to make diligent Enquiry. As for Triumphs, Masques, Feasts, Weddings, Funerals, Capitall Executions, and such Shewes; Men need not to be put in minde of them; Yet are they not to be neglected. If you will haue a Young Man, to put his *Trauaile* into a little Roome, and in short time, to gather much, this you must doe. First, as was said, he must haue some Entrance into the Language, before he goeth. Then he must haue such a Seruant, or Tutor, as knoweth the Country, as was likewise said. Let him carry with him also some Card or Booke describing the Country, where he trauelleth, which will be a good Key to his Enquiry: Let him keepe also a Diary. Let him not stay long in one City, or Towne, More or lesse as the Place deserueth, but not long: Nay, when he stayeth in one City or Towne, let



let him change his Lodging, from one End and Part of the Towne, to another, which is a great Adamant of Acquaintance. Let him sequester himselfe from the Company of his Country-men, and diet in such Places, where there is good Company of the Nation, where he trauaileth. Let him vpon his Remoues, from one place to another, procure Recommendation, to some person of Quality, residing in the Place, whither he remo- ueth, that he may vse his Fauour, in those things, he desireth to see or know. Thus he may abridge his *Trauaile*, with much profit. As for the acquaintance, which is to be sought in *Trauaile*; That which is most of all profitable, is acquaintance with the Secretaries, and Employd Men of Ambassadors; For so in *Trauailing* in one Country he shall sucke the Experience of many. Let him also see and visite Eminent Persons, in all Kindes, which are of Great Name abroad; That he may be able to tell, how the Life agreeth with the Fame. For Quarrels, they are with  
Care

Care and Discretion to be auoided: They are, commonly, for Mistresses: Healths; Place; and Words. And let a Man beware, how he keepeth Company, with Chole-ricke and Quarrellsome Persons; for they will engage him into their owne Quarrels. When a *Trauailer* returneth home, let him not leaue the Countries, where he hath *Trauailed*, altogether behinde him; But maintaine a Correspondence, by letters, with those of his Acquaintance, which are of most Worth. And let his *Trauaile* appeare rather in his Discourse, than in his Apparell, or Gesture: And in his Discourse, let him be rather aduised in his Answers, than forwards to tell Stories: And let it appeare, that he doth not change his Country Manners, for those of Forraigne Parts; But onely, pricke in some Flowers, of that he hath Learned abroad, into the Customes of his owne country.

*Of*



## Of Empire.

## XIX.



**T** is a miserable State of Minde, to haue few Things to desire, and many Things to feare : And yet that commonly is the Case of *Kings*, Who being at the highest, want Matter of desire, which makes their Mindes more Languishing ; And haue many Representations of Perills and Shadowes, which makes their Mindes the lesse cleare. And this is one Reason also of that Effect, which the Scripture speaketh of ; *That the Kings Heart is inscrutable*. For Multitude of Icalousies, and Lack of some predominant desire, that should marshall and put in order all the rest, maketh any Mans Heart, hard to finde, or sound. Hence it comes likewise, that *Princes*, many times, make  
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themselves Desires, and set their Hearts vpon toys : Sometimes vpon a Building ; Sometimes vpon Erecting of an Order ; Sometimes vpon the aduancing of a Person ; Sometimes vpon obtaining Excellency in some Art, or Feat of the Hand ; As *Nero* for playing on the Harpe, *Domitian* for Certainty of the Hand with the Arrow, *Commodus* for playing at Fence, *Caracalla* for driving Chariots, and the like. This seemeth incredible vnto those that know not the Principle ; *That the Minde of Man is more cheared, and refreshed, by profiting in small things, than by standing at a stay in great.* We see also that Kings, that haue beene fortunate Conquerours in their first yeares ; it being not possible for them to goe forward infinitely, but that they must haue some Checke or Arrest in their Fortunes ; turne in their latter yeares, to be Superstitious and Melancholy : As did *Alexander* the Great ; *Dioclesian* ; And in our memory, *Charles* the fift ; And others : For he that is vsed  
to



to goe forward, and findeth a Stop, falleth out of his owne fauour, and is not the Thing he was.

To speake now of the true Temper of *Empire*: It is a Thing rare, & hard to keepe: For both Temper & Distemper consist of Contraries. But it is one thing to mingle Contraries, another to enterchange them. The answer of *Apollonius* to *Vespasian*, is full of Excellent Instruction; *Vespasian* asked him; *What was Neroes ouerthrow?* He answered; *Nero could touch and tune the Harpe well; But in Gouvernment, sometimes he vsed to winde the pins too high, sometimes to let them downe too low.* And certaine it is, that Nothing destroyeth Authority so much, as the vnequall and vntimely Enterchange of Power *Pressed* too farre, and *Relaxed* too much.

This is true; that the Wisdome of all these latter Times in *Princes* Affaires, is rather fine Deliueries, and Shiftings of Dangers and Milchiefes, when they are neare; than solid and grounded Courses to keepe them aloofe. But this is but to

try Masteries with Fortune : And let men beware, how they neglect, and suffer Matter of Trouble, to be prepared : For no Man can forbid the Sparke, nor tell whence it may come. The difficulties in *Princes* Businesse, are many and great; But the greatest difficulty, is often in their owne Minde. For it is common with *Princes*, (saith *Tacitus*) to will Contradictories. *Sunt plerumq; Regum voluntates vehementes, & inter se contrariae.* For it is the Solœcisme of Power, to thinke to Command the End, and yet not to endure the Meane.

*Kings* haue to deale with their *Neighbours*; their *Wines*; their *Children*; their *Prelates* or *Clergie*; their *Nobles*; their *Second Nobles* or *Gentlemen*; their *Merchants*; their *Commons*; and their *Men of Warre*; And from all these arise Dangers, if Care and Circumspection be not vsed.

First for their *Neighbours*; There can no generall Rule be giuen ( The Occasions are so variable, ) saue one; which euer holdeth; which is, That *Princes* doe  
keepe



keepe due Centinell, that none of their Neighbours doe ouergrow so, ( by Encrease of Territory, by Embracing of Trade, by Approaches, or the like ) as they become more able to annoy them, than they were, And this is, generally, the worke of Standing Couंसels to foresee, and to hinder it. During that *Triumvirate* of Kings, King Henry the 8. of England, Francis the 1. King of France, and Charles the 5. Emperour, there was such a watch kept, that none of the Three, could win a Palme of Ground, but the other two, would straightwayes ballance it, either by confederation, or, if need were, by a Warre: And would not, in any wise, take vp peace at interest. And the like was done by that League ( which, *Guicciardine* saith, was the Security of Italy ) made betweene *Ferdinando* King of Naples; *Lorenzius Medices*, and *Ludouicus Sforza*, Potentates, the one of Florence, the other of Millaine. Neither is the Opinion, of some of the Schoole-Men, to be receiued; That a warre cannot iustly be

made, but vpon a precedent Iniury, or Preuocation. For there is no Question, but a iust Feare, of an Imminent danger, though there be no Blow giuen, is a lawfull Cause of a Warre.

For their *Wives*; There are Cruell Examples of them. *Liui*a is infamed for the poysoning of her husband: *Roxolana*, *Solymans* Wife, was the destruction, of that renowned Prince, *Sultan Mustapha*; And otherwise troubled his House, and Succession: *Edward* the Second of *England*, his Queen, had the principall hand, in the Deposing and Murther of her Husband. This kinde of danger, is then to be feared, chiefly, whē the *Wives* haue Plots, for the Raising of their owne Children; Or else that they be Aduoutresses.

For their *children*: The Tragedies, likewise, of dangers from them, haue beene many. And generally, the Entering of Fathers, into Suspicion of their *Children*. hath beene euer vnfortunate. The destruction of *Mustapha*, ( that we named before ) was so fatall to *Solymans* Line, as the



the Succession of the *Turks* from *Solyman*, vntill this day, is suspected to be vnttrue, and of strange Bloud; For that *Selymus* the Secōd was thought to be Supposititious. The destruction of *Crispus*, a young Prince, of rare Towardnesse, by *Constantinus* the great, his Father, was in like manner fatall to his House, For both *Constantinus*, and *Constance*, his Sonnes, died violent deaths; And *Constantius* his other Sonne, did little better; who died, indeed, of Sicknesse, but after that *Iulianus* had taken Armes against him. The destruction of *Demetrius*, Sonne to *Philip* the Second, of *Macedon*, turned vpon the Father, who died of Repentance. And many like Examples there are: but few, or none, where the Fathers had good by such distrust; Except it were, where the Sonnes were vp, in open Armes against them; As was *Selymus* the first against *Baiazet*: And the three Sonnes of *Henry* the Second, King of *England*.

For their *Prelates*, when they are proud and great, there is also danger from them:

As

As it was, in the times of *Anselmus*, and *Thomas Becket*, Archbishops of *Canterbury*; who with their *Crosiars*, did almost try it, with the Kings Sword; And yet they had to deale with Stout and Haughty Kings; *William Rufus*, *Henry* the first, and *Henry* the second. The danger is not from that *State*, but where it hath a dependance of forraine Authority; Or where the Churchmen come in, and are elected, not by the Collation of the King, or particular Patrons, but by the People.

For their *Nobles*; To keepe them at a distance, it is not amisse; But to depresse them, may make a King more Absolute, but lesse Safe; And lesse able to performe any thing, that he desires. I haue noted it, in my History of King *Henry* the Seventh, of *England*, who depressed his *Nobility*; Whereupon, it came to passe, that his Times were full of Difficulties, & Troubles; For the *Nobility*, though they continued loyall vnto him, yet did they not cooperate with him, in his Businesse.

So



So that in effect, hee was faine to doe all things, himselfe.

For their *Second Nobles*; There is not much danger from them, being a Body disperſed. They may ſometimes diſcourage high, but that doth little Hurt: Beſides, they are a Counterpoize to the Higher *Nobility*, that they grow not too Potent: And laſtly, being the moſt immediate in Authority, with the common People, they doe beſt temper Popular Commo-tions.

For their *Merchants*; They are *Vena porta*; And if they flouriſh not, a Kingdome may haue good Limmes, but will haue empty Veines, and nourish little. Taxes, and Impoſts vpon them, doe ſeldome good to the *Kings* Reuenew; For that that he winnes in the Hundred, he looſeth in the Shire; The particular Rates being increaſed, but the totall Bulke of Trading rather decreaſed.

For their *Commons*; there is little danger from them, except it bee, where they haue Great and Potent Heads; Or where

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you meddle, with the Point of Religion; Or their Customs, or Meanes of life.

For their *Men of warre*; It is a dangerous State, where they liue and remaine in a Body, & are vsed to Donatiues; where of we see Examples in the *Ianizaries*, and *Pretorian Bands of Rome*: But Traynings of Men, and Arming them in seuerall places, and vnder seuerall Commanders, and without Donatiues, are Things of Defence, and no Danger.

*Princes* are like to *Heauenly Bodies*, which cause good or euill times; And which haue much *Veneration*, but no *Rest*. All precepts concerning *Kings*, are in effect comprehended, in those two Remembrances: *Memento quod es Homo*; And *Memento quod es Deus*, or *Vice Dei*: The one bridleth their Power, and the other their Will.



## Of Counsell.

X X.



He greatest Trust, betweene Man and Man, is the Trust of *Giving Counsell*. For in other Confidences, Men commit the parts of life; Their Lands, their Goods, their Children, their Credit, some particular Affaire: But to such, as they make their *Counsellours*, they commit the whole: By how much the more, they are obliged to all Faith and integrity. The wisest *Princes*, need not thinke it any diminution to their Greatnesse, or derogation to their Sufficiency, to rely vpon *Counsell*. God himselfe is not without: But hath made it one of the great Names of his blessed Sonne; *The Counsellour*. Salomon hath pronounced, that *In Counsell is Stabilitie*. Things will haue their first, or second Agitation; If they be not tossed vpon the

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Arguments of *Counsell*, they will be tossed vpon the Waues of *Fortune*; And bee full of Inconstancy, doing, and vndoing, like the Reeling of a drunken man. *Salomons* Sonne found the Force of *Counsell*, as his Father saw the Necessitie of it. For the Beloued Kingdome of God was first rent, and broken by ill *Counsell*; Vpon which *Counsell*, there are set, for our Instruction, the two Markes, whereby *Bad Counsell* is, for euer, best discerned: That it was *young Counsell*, for the Persons; And *Violent Counsell*, for the Matter.

The Ancient Times doe set forth in Figure, both the Incorporation, and inseparable Coniunctiō of *Counsell* with *Kings*; And the wise and Politique vse of *Counsell* by *Kings*: The one, in that they say, *Iupiter* did marry *Metis*, which signifieth *Counsell*: Whereby they intend, that *Soueraignty* is married to *Counsell*: The other, in that which followeth, which was thus: They say after *Iupiter* was married to *Metis*, she conceiued by him, and was with Childe, but *Iupiter* suffered her not to stay, till



till ſhee brought forth, but cate her vp ;  
Wherby hee became himſelfe with Child,  
and was deliuered of *Pallas Armed*, out of  
his Head. Which monſtrous Fable, con-  
taineth a Secret of *Empire* ; How *Kings*  
are to make uſe of their *Counſell* of *State*.  
That firſt, they ought to reſerre matters  
vnto them, which is the firſt Begetting or  
Impregnation ; But when they are elabo-  
rate, moulded, and ſhaped, in the Wombe  
of their *Counſell*, and grow ripe, and ready  
to be brought forth ; That then, they ſuf-  
fer not their *Counſell* to goe through with  
the Reſolution, and direction, as if it de-  
pended on them ; But take the matter  
backe into their owne Hands, and make  
it appeare to the world, that the Decrees,  
and finall Directions, ( which, becauſe  
they come forth with *Prudence*, and *Pow-  
er*, are reſembled to *Pallas Armed* ) pro-  
ceeded from themſelues : And not onely  
fro their *Authority*, but ( the more to adde  
Reputation to Themſelues ) from their  
*Head*, and *Deuice*.

Let vs now ſpeake of the *Inconueniences*

of Counsell, and of the Remedies. The *Inconueniences*, that haue beene noted in calling, and vsing Counsell, are three. First, the reuealing of Affaires, wherby they become lesse *Secret*. Secondly, the Weakning of the Authority of Princes, as if they were lesse of Themselves. Thirdly, the Danger of being vnfaithfully *Counsell'd*, and more for the good of them that *counsell*, than of him that is *counsell'd*. For which *Inconueniences*, the Doctrin of *Italy*, and practice of *France*, in some Kings times, hath introduced *Cabinet Counsels*; A Remedy worse than the Disease.

As to *Secrecie*; *Princes* are not bound to communicate all Matters, with all *Counsellors*; but may extract and select. Neither is it necessary, that he that consulteth what he should doe, should declare what he will doe. But let *Princes* beware, that the *vnsecreting* of their Affaires, comes not from Themselves. And as for *Cabinet Counsels*, it may bee their *Motto*; *Plenus rimarum sum*: One futile Person, that maketh it his glory to tell, will doe  
more



more hurt, than many, that know it their duty to conceale. It is true, there be some Affaires, which require extreme Secrecy, which will hardly go beyond one or two persons, besides the King: Neither are those Counsels vnprosperous: For besides the Secrecy, they commonly goe on constantly in one Spirit of Direction, without distraction. But then it must be a Prudent King, such as is able to Grinde with a Hand-Mill; And those Inward Counsellours, had need also, be Wise Men, and especially true and trusty to the Kings Ends; As it was with King Henry the Seuenth of England, who in his greatest Businesse, imparted himselfe to none, except it were to Morton, and Fox.

For *weakening of Authority*; The Fable sheweth the Remedy. Nay the Maiesty of Kings, is rather exalted, than diminished, when they are in the Chaire of Counsell; Neither was there euer Prince, bereaued of his Dependances, by his Counsell; Except where there hath beene, either

ther an Ouergreatnesse in one Counsellour, Or an Ouerstrict Combination in Diuers; which are Things soone found, and holpen.

For the last *Inconuenience*, that Men will Counsell with an Eye to themselves; Certainly, *Non inueniet Fidem super terram*, is meant of the Nature of Times, and not of all particular Persons; There be, that are in Nature, Faithfull, and Sincere, and Plaine, and Direct; Not Crafty, and Inuolued: Let *Princes*, aboue all, draw to themselves such Natures. Besides, *Counsellours* are not Commonly so vnited, but that one Counsellour keepeth Centinell ouer Another; So that if any do Counsell out of Faction, or priuate Ends, it commonly comes to the *Kings* Eare. But the best Remedy is, if *Princes* know their *Counsellours*, as well as their *Counsellours* know Them:

*Principis est Virtus maxima nosse suos.*

And on the other side, *Counsellours* should not bee too Speculatiue, into their Soueraignes Person. The true Composition



tion of a *Counsellour*, is rather to be skillfull in their *Matters* *Businesse*, than in his *Nature*; For then he is like to Advise him, and not to Feed his *Humour*. It is of singular use to *Princes*, if they take the *Opinions* of their *Counsell*, both Separately, and Together. For *Private Opinion* is more free; but *Opinion* before others is more Reuerend. In private, Men are more bold in their owne *Humours*; And in Consort, Men are more obnoxious to others *Humours*; Therefore it is good to take both: And of the inferior Sort, rather in private, to preserve *Freedom*; Of the greater, rather in Consort, to preserve *Respect*. It is in vaine for *Princes* to take *Counsell* concerning *Matters*, if they take no *Counsell* likewise concerning *Persons*: For all *Matters*, are as dead Images; And the Life of the Execution of *Affaires*, resteth in the good Choice of *Persons*. Neither is it enough to consult concerning *Persons*, *Secundum genera*, as in an *Idea*, or *Mathematicall Description*, what the *Kinde* and *Character*

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of

## Of Counsell.

of the *Person* should be ; For the greatest Errours are committed, and the most Iudgement is shewne, in the choice of *Indiuiduals*. It was truly said ; *Optimi Consiliarij mortui* ; *Bookes* will speak plain, when *Counsellours* Blanch. Therefore it is good to be conuersant in them ; Specially the *Bookes* of such, as Themselues haue beene Actors vpon the Stage.

The *Counsels*, at this Day, in most Places, are but Familiar meetings ; where Matters are rather talked on, than debated. And they runne too swift to the Order or Act of *Counsell*. It were better, that in Causes of weight, the Matter were propounded one day, and not spoken to, till the next day ; *In nocte Consilium*. So was it done, in the Commission of *Vnion*, betweene *England* and *Scotland* ; which was a Graue and Orderly Assembly. I commend set Daies for Petitions : For both it giues the Suitors more certainty for their Attendance ; And it frees the Meetings for Matters of Estate, that they may *Hoc agere*. In choice of Committees, for ripening



ripening Businesse, for the *Counsell*, it is better to choose Indifferent persons, than to make an Indifferency, by putting in those, that are strong, on both sides. I commend also *Standing Commissions*; As for Trade; for Treasure; for Warre; for Suits; for some Prouinces: For where there be diuers particular *Counsels*, and but one *Counsell* of Estate, (as it is in *Spaine*) they are in effect no more, than *Standing Commissions*; Saue that they haue greater Authority. Let such, as are to informe *Counsels* out of their particular Professions, (as Lawyers, Sea-men, Mint-men, and the like) be first heard, before *Committees*; And then, as Occasion serues, before the *Counsell*. And let them not come in Multitudes, or in a Tribunitious Manner; For that is, to clamour *Counsels*, not to enforme them. A long Table, and a square Table, or Seats about the Walls, seeme Things of Forme, but are Things of Substance; For at a long Table, a few at the vpper end, in Effect, sway all the Businesse; But in the other Forme, there is

more vlc of the *Counsellours* Opinions, that sit lower. A *King*, when he presides in *Counsell*, let him beware how he Opens his owne Inclination too much, in that which he propoundeth: For else *Counsellours* will but take the Winde of him; And in stead of giuing Free Counsell, sing him a Song of *Placebo*.

Of



## Of Delayes.

## XXI.



ORTVNE is like the *Market*;  
Where many times, if you can  
stay a little, the Price will fall.  
And againe, it is sometimes  
like *Sybilla's Offer*; which at first offereth  
the Commodity at full, then consumeth  
part and part, & still holdeth vp the price.  
For *Occasion* ( as it is in the Common  
verse ) turneth a bald Noddle, after she hath  
presented her locks in *Front*, and no hold  
taken: Or at least turneth the Handle of  
the Bottle, first to be receiued, and after the  
Belly, which is hard to claspe. There is  
surely no greater Wisdome, than well to  
time the Beginnings, & Onsets of Things.  
Dangers are no more light, if they once  
seeme light: And more dangers haue de-  
ceiued Men, than forced them. Nay, it  
were better, to meet some Dangers halfe  
way, though they come nothing neare,  
than to keep too long a watch vpon their  
Ap-

Approaches; For if a man watch too long, it is odds he will fall asleepe. On the other side, to be decciued, with too long Shadows, ( As some haue been, when the Moone was low, and shone on their Enemies backe) And so to shoot off before the time ; Or to teach dangers to come on, by ouer early Buckling towards them, is another Extreme. The Ripenesse, or Vnripenesse, of the Occasion ( as we said ) must euer be well weighed ; And generally, it is good, to commit the beginnings of all great Actions, to *Argos* with his hundred Eyes; And the Ends to *Briareus* with his hundred Hands : First to Watch, and then to Speed. For the *Helmet* of *Pluto*, which maketh the Politicke Man goe Inuisible, is *Secrecy* in the Counsell, and *Celerity* in the Execution. For when Things are once come to the Execution, there is no *Secrecy* comparable to *Celerity* ; Like the Motion of a Bullet in the Ayre, which flyeth so swift, as it out-runs the Eye.

Of



## Of Cunning.

## XXII.

**W**E take *Cunning* for a Sinister or Crooked Wisdome. And certainly, there is great difference, between a *Cunning* Man, and a *Wise* Man; Not onely in Point of Honesty, but in point of ability. There be that can packe the Cards, and yet cannot play well; So there are some, that are good in Canuasses, and Factions, that are otherwise Weake Men. Againe, it is one thing to vnderstand Persons, and another thing to vnderstand Matters; For many are perfect in Mens Humours, that are not greatly Capable of the Reall Part of Businesse; Which is the Constitution of one, that hath studied Men, more than Bookes. Such Men are fitter for Practice, than for Counsell; And they are good but in their own Alley: Turne them to New Men,

Men, and they haue lost their Ayme; So as the old Rule, to know a Foole from a Wise Man; *Mitte ambos nudos ad ignotos, & videbis*; doth scarce hold for them. And because these *Cunning Men*, are like Haberdashers of Small Wares, it is not amisse to set forth their Shop.

It is a point of *Cunning*; to wait vpon him, with whom you speake, with your eye; As the Iesuities giue it in precept: For there be many wise Men, that haue Secret Hearts, and Transparant Countenances. Yet this would be done, with a demure Abasing of your Eye sometimes, as the Iesuities also doe vse.

Another is, that when you haue any thing to obtaine of present dispatch, you entertaine, and amuse the party, with whom you deale, with some other Discourse; that he be not too much awake, to make Obiections. I knew a *Counsellor* and *Secretary*, that neuer came to *Queene Elizabeth* of England, with Bills to signe, but he would alwaies first put her into some discourse of Estate, that shee mought  
the



the lesse minde the Bills.

The like Surprize, may be made, by Mouing things, when the Party is in haste, and cannot stay, to consider aduisedly, of that is moued.

If a man would crosse a Businesse, that he doubts some other would handsomely and effectually moue, let him pretend to wish it well, and moue it himselfe, in such sort, as may foile it.

The breaking off, in the midst of that, one was about to say, as if he tooke himselfe vp, breeds a greater Appetite in him, with whom you conferre, to know more.

And because it workes better when any thing seemeth to be gotten from you by Question, than if you offer it of your selfe, you may lay a Bait for a Question, by shewing another Visage and Countenance, than you are wont; To the end, to giue Occasion, for the party to aske, what the Matter is of the Change; As *Nehemias* did; *And I had not before that time beene sad before the King.*

In things, that are tender and vnpleasing, it is good to breake the Ice, by some whose Words are of lesse weight, and to reserue the more weighty Voice, to come in, as by chance, so that he may be asked the Question vpon the others Speech. As *Narcissus* did, in relating to *Claudius*, the Marriage of *Messalina* and *Silius*.

In things, that a Man would not be seen in, himselfe; It is a Point of *Cunning*, to borrow the Name of the World; As to say; *The world sayes*, Or, *There is a speech abroad*.

I knew one, that when he wrote a Letter, he would put that which was most Materiall, in the *Postscript*, as if it had beene a By-matter.

I knew another, that when he came to haue Speech, he would passe ouer that, that he intended most, and goe forth, and come backe againe, and speake of it, as of a Thing, that he had almost forgot.

Some procure themselues, to be surprized, at such times, as it is like, the party that they worke vpon, will suddenly come  
vpon



vpon them : And to be found with a Letter in their hand, or doing somewhat which they are not accustomed; To the end, they may be apposed of those things, which of themselves they are desirous to vtter.

It is a Point of *Cunning*, to let fall those Words, in a Mans owne Name, which he would haue another Man learne, and vse, and thereupon take Aduantage. I knew two, that were Competitors, for the Secretaries Place, in *Queene Elizabeths* time, and yet kept good Quarter betweene themselves; And would conferre, one with another, vpon the Businesse; And the one of them said, That to be a Secretary, in the *Declination of a Monarchy*, was a Ticklish Thing, and that he did not affect it : The other, straight caught vp those Words, and discoursed with diuers of his Friends, that he had no reason to desire to be Secretary, in the *Declination of a Monarchy*. The first man tooke hold of it, and found Meanes, it was told the *Queene*; Who hearing of a *Declination*

of a Monarchy, tooke it so ill, as she would neuer after heare of the others Suit.

There is a *Cunning*, which we in England call, *The Turning of the Cat in the Pan* ; which is, when that which a Man sayes to another, he laies it, as if Another had said it to him; And to say Truth, it is not easie, when such a Matter passed between two, to make it appeare, from which of them, it first moued and began.

It is a way, that some men haue, to glaunce and dart at Others, by Iustifying themselues, by Negatiues; As to say, *This I doe not*: As *Tigellinus* did towards *Burrhus*; *Se non diuersas spes, sed Incolumitatem Imperatoris simpliciter spectare.*

Some haue in readinesse, so many Tales and Stories, as there is nothing, they would insinuate, but they can wrap it into a Tale; which serueth both to keepe themselues more in Guard, and to make others carry it, with more Pleasure.

It is a good Point of *Cunning*, for a Man, to shape the Answer he would haue, in his owne Words, and Propositions;



ons; For it makes the other Party sticke the lesse.

It is strange, how long some Men will lie in wait, to speake somewhat, they desire to say; and how farre about they will fetch, and how many other Matters they will beat ouer, to come neare it; It is a Thing of great Patience, but yet of much Vlc.

A sudden bold, and vnexpected Question, doth many times surprise a Man, & lay him open. Like to him, that hauing changed his name; And walking in *Pauls*, Another suddenly came behind him, and called him by his true Name, whereat straight waies he looked backe.

But these Small Wares, and Petty Points of *Cunning*, are infinite; And it were a good deed, to make a list of them: For that nothing doth more hurt in a State, than that *Cunning Men*, passe for *Wise*.

But certainly, some there are, that know the Resorts and Falls of Businesse, that cannot sinke into the Maine of it: Like a House, that hath conuenient Staires, and

Entries, but neuer a faire Roome. Therefore, you shall see them finde out pretty Looses in the Conciusion, but are no waies able to Examine, or debate Matters. And yet commonly they take advantage of their Inability, and would be thought Wits of direction. Some build rather vpon the Abusing of others, and (as we now say;) *Putting Tricks vpon them;* Than vpon Scandnesse of their own proceedings. But *Salomon* saith; *Prudens aduertit ad gressus suos : Stultus diuertit ad Dolos.*

Of



# Of VVisdome for a Mans selfe.

## XXIII.



**A**N *Ant* is a *wise Creature* for it selfe; But it is a shrewd Thing, in an Orchard, or Garden. And certainly, Men that are great *Louers* of *Themselves*, waste the Publique. Diuide with reason betweene *Selfe loue*, and *Society*: And be so true to thy *Selfe*, as thou be not false to Others; Specially to thy King, and Country. It is a poore Center of a Mans Actions, *himselfe*. It is right Earth. For that onely stands fast vpon his owne Center; Whereas all Things, that haue Affinity with the *Heauens*, moue vpon the Center of another, which they benefit. The Referring of all to a *Mans Selfe*, is more tolerable in a Soueraigne Prince;

Prince; Because *Themselves* are not onely *Themselves*; But their Good and Euill, is at the perill of the Publique Fortune. But it is a desperate Euill in a Seruant to a Prince, or a Citizen in a Republique. For whatsoeuer Affaires passe such a Mans Hands, he crooketh them to his owne Ends: which must needs be often Eccentric to the Ends of his Master, or State. Therefore let Princes, or States, choose such Seruants, as haue not this marke; Except they meane their Seruice should be made but the Accessary. That which maketh the Effect more pernicious, is, that all Proportion is lost; It were disproportion enough, for the Seruants Good, to be preferred before the Masters; But yet it is a greater Extreme, when a little good of the seruant, shall carry Things, against a great Good of the Masters. And yet that is the case of Bad Officers, Treasurers, Ambassadors, Generals, and other False and Corrupt Seruants; which set a Bias vpon their Bowle, of their owne Petty Ends, and Enuies, to the ouerthrow of their Masters



Matters Great and Important Affaires. And for the most part, the Good such Servants receiue, is after the Modell of their owne Fortune; But the Hurt they sell for that Good, is after the Modell of their Masters Fortune. And certainly; it is the Nature of Extreme *Selfe-Louers*; As they will set an House on Fire, and it were but to roast their Egges: And yet these Men, many times, hold credit with their Masters; Because their Study is but to please Them, and profit *Themselves*: And for either respect, they will abandon the Good of their Affaires.

*Wisdom*e for a Mans selfe, is in many Branches thereof, a depraued Thing. It is the *Wisdom*e of Rats, that will be sure to leaue a House, somewhat before it fall. It is the *Wisdom*e of the Fox, that thrusts out the Badger, who digged and made Roome for him. It is the *Wisdom*e of Crocodiles, that shed teares, when they would deuoure. But that which is specially to be noted, is, that those, which (as Cicero saies of Pompey) are, *Sui amantes sine Riuali*, are  
T many.

many times vnfortunate. And whereas they haue all their time sacrificed to *Themselves*, they become in the end *themselves* Sacrifices to the inconstancy of Fortune; whose Wings they thought, by their *Selfe-Wisdome*, to haue Pinnioned.

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Of



# Of Innouations.

## XXIIII.



**A**S the Births of Liuing Creatures, at first, are ill shapen: So are all *Innouations*, which are the Births of Time. Yet notwithstanding, as Those that first bring Honour into their Family, are commonly more worthy, than most that succeed: So the first President (if it be good) is seldome attained by Imitation. For Ill, to Mans Nature, as it stands perverted, hath a Naturall Motion, strongest in Continuance: But Good, as a Forced Motion, strongest at first. Surely euery *Medicine* is an *Innouation*; And he that will not apply New Remedies, must expect New Euils: For Time is the greatest *Innouatour*: And if Time, of course, alter Things to the worse, and Wisdome,

and Counsell shall not alter them to the better, what shall be the End? It is true, that what is settled by custome, though it be not good, yet at least it is fit. And those Things, which haue long gone together, are as it were confederate within themselves: Whereas New Things peece not so well; But though they helpe by their vtility, yet they Trouble, by their Inconformity. Besides, they are like *Strangers*, more Admired; and lesse Fauoured. All this is true, if Time stood still; which contrariwise moueth so round, that a Forward Retention of Custome, is as turbulent a thing, as an *Innouation*: And they that Reuerence too much Old Times, are but a Scorne to the New. It were good therefore, that Men in their *Innouations*, would follow the Example of Time it selfe; which indeed *Innouateth* greatly, but quietly, and by degrees, scarce to be perceiued: For otherwise, whatsoeuer is New, is vnlooked for; And euer it mends Some, and paires Other: And he that is holpen, takes it for a Fortune; and thanks the  
the



the Time; And he that is hurt, for a wrong, and imputeth it to the Author. It is good also; not to try Experiments in States; Except the Necessity be vrgent, or the vtility Euident: And well to beware, that it be the Reformation, that draweth on the Change; And not the desire of Change, that pretendeth the Reformation. And lastly, that the *Nouelty*, though it be not reiected, yet be held for a Suspect: And, as the Scripture saith; *That we make a stand vpon the Ancient Way, and then looke about vs, and discover, what is the straight, and right way, and so to walke in it.*

**T<sub>3</sub>**

**Of**

## Of Dispatch.

## XXV.

**A**ffected Dispatch, is one of the most dangerous things to Businesse that can be. It is like that, which the Physicians call *Predigestion*, or *Hasty Digestion*; which is sure to fill the Body, full of Crudities, and secret Seeds of Diseases. Therefore, measure not *Dispatch*, by the Times of Sitting, but by the Advancement of the Businesse. And as in Races, it is not the Large Stride, or High Lift, that makes the Speed: So in Businesse, the Keeping close to the matter, and not Taking of it too much at once, procureth *Dispatch*. It is the Care of Some, onely to come off speedily, for the time; Or to contriue some false Periods of Businesse, because they may seeme *Men of Dispatch*. But it is one Thing, to Abbreviate



uiate by Contracting, Another by Cutting off; And Businesse so handled at feuerall Sittings or Meetings, goeth commonly backward and forward, in an vnsteady Manner. Iknew a *Wise Man*, that had it for a By-word, when he saw Men hasten to a conclusion; *Stay a little, that we may make an End the sooner.*

On the other side, *True Dispatch* is a rich Thing. For Time is the measure of Businesse, as Money is of Wares: And Businesse is bought at a deare Hand, where there is small *dispatch*. The *Spartans*, and *Spaniards*, haue beene noted to be of Small *dispatch*; *Mi venga la Muerte de Spagna*; *Let my Death come from Spaine*; For then it will be sure to belong in coming.

Giue good Hearing to those, that giue the first Information in Businesse; And rather direct them in the beginning, than interrupt them in the continuance of their Speeches: for he that is put out of his owne Order, will goe forward and backward, and be more tedious while he waits vpon

vpon his Memory, then he could haue beene, if he had gone on, in his owne course. But sometimes it is seene, that the Moderator is more troublesome, than the Actor.

*Iterations* are commonly losse of Time: But there is no such Gaine of time, as to *iterate* often the *State* of the *Question*: For it chaseth away many a Friuolous Speech, as it is comming forth. Long and Curious Speeches, are as fit for *Dispatch*, as a Robe or Mantle with a long Traine, is for Race. Prefaces, and Passages, and Excusations, and other Speeches of Reference to the Person, are great waists of Time; And though they seeme to proceed of Modesty, they are Brauery. Yet beware of being too Materiall, when there is any Impediment or Obstruction in Mens Wils; For Pre-occupation of Minde, euer requireth preface of Speech; Like a Fomentation to make the vnguent enter.

Above all things, *Order*, and *Distribution*, and *Singling* out of *Parts*, is the life of *Dispatch*; So as the *Distribution* be not



too subtile: For he that doth not diuide, will neuer enter well into Businesse; And he that diuideth too much, will neuer come out of it clearely. To chooſe Time, is to ſaue time; And an Vnſeaſonable Motion is but Beating the Ayre. There be three Parts of Businesse: *The Preparation*; *The Debate*, or *Examination*; And the *Perfection*. Whereof, if you looke for *Dispatch*, let the Middle only be the Worke of Many, and the first & Last the Work of Few. The Proceeding vpon ſomewhat conceiued in Writing, doth for the moſt part facilitate *Dispatch*: For though it ſhould be wholly reiecte, yet that *Negative* is more pregnant of Direction, than an *Indefinite*; As *Aſhes* are more Generatiue than *Duſt*.

V

Of

## Of Seeming vvise.

## XXVI.



Thath been an Opinion, that the *French* are wiser than they seeme; And the *Spaniards* seeme wiser than they are. But howsoever it be betwene Nations, Certainly it is so betwene Man and Man. For as the *Apostle* saith of Godlinesse, *Having a shew of Godlinesse, but denying the Power thereof*; So certainly, there are in Points of wisdom, and sufficiency, that doe Nothing or Little, very solemnly; *Magno conatu Nugas*. It is a Ridiculous Thing, and fit for a Satyre, to Persons of Iudgement, to see what shifts these Formalists haue, and what P'rospectiues, to make *Superficiēs* to seeme *Body*, that hath Depth and Bulke. Some are so Close and Reserved, as they will not shew their Wares, but



but by a darke Light: And seeme alwaies to keepe backe somewhat; And when they know within themselves, they speake of that they doe not well know, would neuerthelesse seeme to others, to know of that which they may not well speake. Some helpe themselves with Countenance, and Gesture, and are wise by Signes; As *Cicero* saith of *Piso*, that when he answered him, he fetched one of his Browes, vp to his Forehead, and bent the other downe to his Chin: *Respondes, altero ad Frontem sublato, altero ad Mentum depresso Supercilio; Crudelitatem tibi non placere.* Some thinke to beare it, by Speaking a great Word, and being peremptory; And goe on, and take by admittance that, which they cannot make good. Some, whatsoeuer is beyond their reach, will seeme to despise or make light of it, as Impertinent, or Curious; And so would haue their Ignorance seeme Iudgement. Some are neuer without a difference, and commonly by Amusing Men with a subtilty, blanch the matter;

Of whom *A. Gellius* saith, *Hominem delirū, qui Verborum Minutiis Rerū frangit Pondera*. Of which kinde also, *Plato* in his *Protagoras* bringeth in *Prodicus*, in Scorne, & maketh him make a Speech, that cōsisteth of distinctions from the Beginning to the End. Generally, Such Men in all Deliberations, finde ease to be of the Negative Side; and affect a Credit, to object and foretell Difficulties: For when propositions are denied, there is an End of them; But if they be allowed, it requireth a New worke: which false Point of Wildome, is the Bane of Businesse. To conclude, there is no decaying Merchant, or Inward Beggar, hath so many Tricks, to vphold the Credit of their wealth, as these empty persons haue, to maintaine the Credit of their Sufficiēcy. *Seeming Wise. men* may make shift to get Opinion: But let no Man choose them for Employment, For certainly, you were better take for Businesse, a Man somewhat Absurd, than ouer Formall.



## Of Friendship.

## XXVII.



**I**T had beene hard for him that spake it, to haue put more Truth & vntruth together, in few Words, than in that Speech ; *Whosoever is delighted in solitude, is either a wilde Beast, or a God.* For it is most true, that a Naturall and Secret Hatred, and Auerfation towards Society, in any Man, hath somewhat of the Sauage Beast ; But it is most Vntrue, that it should haue any Character, at all, of the Diuine Nature ; Except it proceed, not out of a Pleasure in Solitude, but out of a Loue and desire, to sequester a Mans Selfe, for a Higher Conuersation : Such as is found ; to haue been falsely and fainedly, in some of the Heathen ; As *Epimenides* the Candian, *Numa*

the Roman, *Empedocles* the Scicilian, and *Apollonius* of Tyana; And truly and really, induers of the Ancient Hermits, and Holy Fathers of the Church. But little doe Men perceiue, what *Solitude* is, and how farre it extendeth. For a Crowd is not Company; and Faces are but a Gallery of Pictures; And Talke but a *Tinckling Cymball*, where there is no *Loue*. The Latine Adage meeteth with it a little; *Magna Ciuitas, Magna solitudo*; Because in a great Towne, *Friends* are scattered, So that there is not that Fellowship, for the most Part, which is in lesse *Neighbourhoods*. But we may goe further, and affirme most truly; That it is a meere, and miserable *Solitude*, to want true *Friends*; without which the World is but a Wildernesse: And euen in this sense also of *Solitude*, whosoever in the Frame of his Nature and affections, is vnfit for *Friendship*, he taketh it of the Beast, & not from Humanity.

A principall *Fruit* of *Friendship*, is the Ease and Discharge of the Fulnesse and Swellings of the Heart, which Passions  
of



of all kinds doe caule and induce. We know Diseases of Stoppings, and Suffocations, are the most dangerous in the body; And it is not much otherwise in the Minde; You may take *Sarza* to open the Liuer; *Steele* to open the Splene; *Flowre of Sulphur* for the Lungs; *Castoreum* for the Braine; But no Reccipt openeth the Heart, but a true Friend, to whom you may impart, Griefes, Ioyes, Feares, Hopes, Suspitions, Counsels, and whatsoeuer lieth vpon the Heart, to oppresse it, in a kind of Ciuill Shrift or Confession.

It is a Strange Thing to obserue, how high a Rate, Great Kings and Monarchs, do set vpon this *Fruit of Friendship*, whereof we speake: So great, as they purchase it many times, at the hazard of their owne Safety, and Greatnesse. For Princes, in regard of the distance of their Fortune, from that of their Subiects & Seruants, cannot gather this *Fruit*, Except to make Them- selues capable thereof; they stile some Persons, to be as it were Companions, and almost Equals to theselues, which many times

times sorteth to Inconuenience. The Moderne Languages giue vnto such Persons, the Name of *Fauourites*, or *Pruiadoes*; As if it were Matter of Grace, or Conuersation. But the Roman Name attaineth the true Vse, and Cause therof; Naming them *Participes Curarum*; For it is that, which tieth the knot. And we see plainly, that this hath beene done, not by Weake and Passionate *Princes* onely, but by the Wisest, and most Politique that euer reigned; Who haue oftentimes ioyned to themselves, some of their Seruants; Whom both Themselves haue called *Friends*; And allowed Others likewise to call them in the same manner, Vsing the Word which is receiued betweene Priuate Men.

L. Sylla, when he commanded Rome, raised Pompey (after surnamed the Great) to that Height, that Pompey vaunted Himselfe for Sylla's Ouermatch. For when he had carried the *Consulship* for a Friend of his, against the pursuit of Sylla, and that Sylla did a little resent thereat, and began to speake great, Pompey turned vpon him againe



againc, and in effect bade him bee quiet;  
*For that more Men adored the Sunne Ri-  
 sing, than the Sunne setting. With Iulius Cæ-  
 sar, Decimus Brutus* had obtained that In-  
 terest, as hee set him downe, in his Testa-  
 ment, for Heire in Remainder after his  
*Nephew.* And this was the Man, that had  
 power with him, to draw him forth to  
 his death. For when *Cæsar* would haue  
 discharged the Senate, in regard of some  
 ill prelagcs, and specially a Dreame of *Cal-  
 purnia*; This Man lifted him gently by the  
 Arme out of his Chaire, telling him, hee  
 hoped hee would not dismisse the Senate,  
 till his wife had dreamt a better Dreame.  
 And it seemeth, his fauour was so great, as  
*Antonius* in a Letter, which is recited *Ver-  
 batim*, in one of *Cicero's Philippiques*, cal-  
 leth him *Venefica, Witch*; As if hee had en-  
 charmed *Cæsar*. *Augustus* raised *Agrippa*  
 (though of meane Birth) to that Height,  
 as when hee consulted with *Mæcenas*,  
 about the Marriage of his Daughter *Iulia*,  
*Mæcenas* tooke the Liberty to tell him,  
*That hee must either marry his Daughter to*

*Agrippa.*

Agrippa, or take away his life, there was no  
 third way, he had made him so great. With Ti-  
 berius Caesar, Seianus had ascended to that  
 Height, as they Two were teamed and  
 reckoned, as a paire of Friends. Tiberius  
 in a Letter to him saith ; *Hæc pro Amici-  
 tiâ nostrâ non occultaui* : And the whole  
 Senate dedicated an Altar to *Friendship*, as  
 to a *Goddesse*, in respect of the great Deare-  
 nesse of Friendship, betweene them Two.  
 The like or more was betweene *Septimius  
 Seuerus*, and *Plantianus*. For hee forced his  
 Eldest Sonne to marry the Daughter of  
*Plantianus* ; And would often maintaine  
*Plantianus*, in doing Affronts to his Sonne;  
 And did write also in a Letter to the Se-  
 nate, by these Words ; *I loue the Man so  
 well, as I wish hee may ouer-live mee*. Now  
 if these Princes, had beene as a *Traian*, or  
 a *Marcus Aurelius*, A Man might haue  
 thought, that this had proceeded of an  
 abundant Goodnesse of Nature; But being  
 Men so Wise, of such Strength and Seue-  
 rity of minde, and so Extreme Louers of  
 Themselues, as all these were ; It proueth  
 most



most plainly, that they found their owne Felicity (though as great as euer happened to Mortall Men ) but as an Halfe Peece, except they mought haue a *Friēd* to make it Entire ; And yet, which is more, they were *Princes*, that had Wiues, Sonnes, Nephews; And yet all these could not supply the Comfort of *Friendship*.

It is not to bee forgotten, what *Commeneus* obserueth, of his first Master *Duke Charles the Hardy* ; Namely, that hee would communicate his Secrets with none ; And least of all, those Secrets, which troubled him most. Whereupon hee goeth on, and saith, That towards his Latter time; *That closenesse did impaire, and a little perish his vnderstanding*. Surely *Commeneus* mought haue made the same Iudgement also, if it had pleased him, of his Second Master *Lewis the Eleuenth*, whose closenesse was indeed his Tormentour. The Parable of *Pythagoras* is darke, but true; *Cor ne edito, Eat not the Heart*. Certainly, if a Man would giue it a hard Phrase; Those that want *Friends* to open them-

themselves vnto, are Canniballs of their owne *Hearts*. But one Thing is most Admirable, ( wherewith I will conclude this first *Fruit of Friendship*) which is, that this Communicating of a Mans Selfe to his *Friend*, workes two contrarie Effects; For it redoubleth *Ioyes*, and cutteth *Griefes* in Halves. For there is no Man, that imparteth his *Ioyes* to his *Friend*, but hee *ioyeth* the more; And no man, that imparteth his *Griefes* to his *Friend*, but hee *grieveth* the lesse. So that it is, in Truth of Operation vpon a Mans minde, of like vertue, as the *Alchymists* vse to attribute to their Stone, for Mans Bodie; That it worketh all contrary Effects, but still to the Good, and Benefit of Nature. But yet, without praying in Aid of *Alchymists*, there is a manifest Image of this, in the ordinary course of Nature. For in Bodies, *Union* strengthneth and cherisheth any Naturall Action; And, on the other side, weakneth and dul- leth any violent impression: And euen so is it of Minds.

The second *Fruit of Friendship*, is  
Health-



Healthfull and Soueraigne for the *Vnderstanding*, as the first is for the *Affections*. For *Friendship* maketh indeed a faire Day in the *Affections*, from Storme and Tempests: But it maketh Day light in the *Vnderstanding*, out of Darknesse & Confusion of Thoughts Neither is this to bee vnderstood, onely of Faithfull Counsell, which a man receiueth from his *Friend*; But before you come to that, certaine it is, that whosoever hath his Minde fraught, with many Thoughts, his Wits and *Vnderstanding* doe clarifie and breake vp, in the Communicating and discoursing with Another: Hee tosseth his Thoughts, more easily; Hee marshalleth them more orderly; Hee seeth how they looke when they are turned into Words; Finally, Hee waxeth Wiser than Himselfe; And that more by an Houres discourse, than by a Dayes Meditation. It was well said by *Themistocles* to the King of *Persia*, That speech was like Cloth of Arras, opened, and put abroad; Whereby the Imagery doth appeare in Figure, Whereas in Thoughts, they

*lie but as in Packs.* Neither is this Second *Fruit of Friendship*, in opening the *Vnderstanding*, restrained only to such *Friends*, as are able to giue a Man Counsell; (They indeed are best) But euen, without that, a Man learneth of himselfe, and bringeth his owne Thoughts to Light, and wheteth his Wits as against a Stone, which it selfe cuts not. In a word, a Man were better relate himselfe, to a Statua, or Picture, than to suffer his Thoughts to passe in smother.

Adde now, to make this Second *Fruit of Friendship* compleat, that other Point, which lyeth more open, and falleth within Vulgar Obseruation; which is *Faithfull Counsell* from a *Friend*. *Heraclitus* saith well, in one of his *Ænigmaes*; *Dry Light is euer the best.* And certaine it is, that the Light, that a Man receiueth, by Counsell from Another, is Drier, and purer, than that which commeth from his owne *Vnderstanding*, and Iudgement; which is euer infused and drenched in his *Affecti- ons* and *Customes*. So as, there is as much difference,



difference, betweene the *Counsell*, that a *Friend* giueth, and that a Man giueth himselfe, as there is betweene the *Counsell* of a *Friend*, and of a *Flatterer*. For there is no such *Flatterer*, as is a Mans Selfe ; And there is no such Remedy, against *Flatte-rie* of a Mans Selfe, as the Libertie of a *Friend*. *Counsell* is of two Sorts ; The one concerning *Manners*, the other concerning *Businesse*. For the First ; The best Preseruatiue to keep the Minde in Health, is the faithfull Admonition of a *Friend*. The Calling of a Mans Selfe, to a Strict Account, is a Medicine, sometime too Piercing and Corrasiuue. Reading good Bookes of *Morality*, is a little Flat, and Dead. Obseruing our Faults in Others, is sometimes vnproper for our Case. But the best Receipt ( best ( I say ) to worke, and best to take ) is the Admonition of a *Friend*. It is a strange thing to behold, what grosse Errours, and extreme Absurdities, Many ( especially of the greater Sort ) doe commit, for want of a *Friend*, to tell them of them ; To the great damage,

mage, both of their Fame, & Fortune. For, as *S. Iames* saith, they are as Men, that looke sometimes into a glasse, and presently forget their owne Shape, & Fauiour: As for *Businesse*, a Man may think, if he will, that two Eyes see no more than one; Or that a Gamester seeth alwayes more than a Looker on; Or that a Man in Anger, is as wise as he, that hath said ouer the foure and twenty Letters, Or that a Musket may be shot off, as well vpon the Arme, as vpon a Rest; and such other fond and high Imaginations, to thinke Himselfe All in All. But when all is done, the helpe of good Counsell, is that, which setteth *Businesse* straight. And if any Man thinke, that he will take Counsell, but it shall be by Peecces; Asking Counsell in one *Businesse* of one Man, and in another *Businesse* of another Man; It is well, ( that is to say, better perhaps than if he asked none at all; ) but he runneth two dangers: One, that he shall not be faithfully couñselled; For it is a rare Thing, except it be from a perfect and entire *Friend*, to haue Counsell giuen, but such



as shall be bowed and crooked to some ends, which he hath that giueth it. The other, that he shall haue Counsell giuen, hurtfull, and vnuse, (though with good Meaning) and mixt, partly of Mischief, and partly of Remedy: Euen as if you would call a Physitian, that is thought good, for the Cure of the Disease, you complaine of, but is vnacquainted with your body; And therefore, may put you in way for a present Cure, but ouerthroweth your Health in some other kinde; And so cure the Disease, and kill the Patient. But a *Friend*, that is wholly acquainted with a Mans Estate, will beware by furthering any present *Businesse*, how he dasheth vpon other Inconuenience. And therefore, rest not vpon *Scattered Counsels*; They will rather distract, and Misleade, than Settle, and Direct.

After these two Noble *Fruits of Friendship*; (*Peace in the Affections*, and *Support of the Iudgemēt*,) followeth the last *Fruit*, which is like the *Pomegranat*, full of many kernels; I meane *Aid*, and *Bearing a Part*,

in all *Actions*, and *Occasions*. Here, the best Way, to represent to life the manifold vse of *Friendship*, is to cast and see, how many Things there are, which a Man cannot doe Himselfe; And then it will appeare, that it was a Sparing Speech of the Ancients, to say, *That a Friend is another Himselfe*: For that a *Friend* is farre more than *Himselfe*. Men haue their Time, and die many times in desire of some Things, which they principally take to Heart; The Bestowing of a Child; The Finishing of a Worke, or the like. If a man haue a true *Friend*, he may rest almost secure, that the Care of those Things, will continue after Him. So that a Man hath as it were two Liues in his desires. A Man hath a Body, and that Body is confined to a place; But where *Friendship* is, all Offices of Life, are as it were granted to Him, and his Deputy. For he may exercise them by his *Friend*. How many Things are there, which a Man cannot, with any Face or Comelines, say or doe Himselfe? A man can scarce alledge his owne Merits with modesty,  
much



much lesse extoll them: A man cannot sometimes brooke to Supplicate or Beg: And a number of the like. But all these Things, are Gracefull in a *Friends* Mouth, which are Blushing in a Mans Owne. So againe, a Mans Person hath many proper Relations, which he cannot put off. A Man cannot speake to his Sonne, but as a Father, To his Wife, but as a Husband; To his Enemy, but vpon *Termes*: whereas a *Friend* may speake, as the case requires, & not as it sorteth with the person. But to enumerate these Things were endlesse: I haue giuen the Rule, where a Man cannot fitly play his owne Part: If he haue not a *Friend*, he may quit the Stage,

## Of Expence.

## XXVIII.

**R**iches are for Spending;  
 And Spending for Honour and good Actions. Therefore *Extraordinary Expence* must be limited by the Worth of the Occasion: For *Voluntary Vndoing*, may be as well for a Mans Country, as for the *Kingdome of Heauen*. But *Ordinary Expence* ought to be limited by a Mans Estate; And gouerned with such regard, as it be within his Compasse; And not subiect to Deceit and Abuse of Seruants; And ordered to the best Shew, that the Bills may be lesse, than the Estimation abroad. Certainly, if a Man will keep but of Euen hand, his *Ordinary Expences* ought to be, but to the Halfe of his Receipts. And if he thinke to wax Rich, but



to the Third Part. It is no Balencille, for the Greatest, to descend and looke, into their owne *Estate*. Some forbear it, not upon Negligence alone, But doubting to bring Themselves into Melancholy, in respect they shall finde it Broken. But Wounds cannot be Cured without Searching. He that cannot looke into his owne *Estate* at all, had need both Choose well, those whom he employeth, and change them often: For New are more Timorous, and lesse Subtile. He that can looke into his *Estate* but seldome, it behoueth him to turne all to Certainties. A man had need, if he be Plentifull, in some kinde of *Expence*, to be as Sauing againe, in some other. As if he be Plentifull in Diet, to be Sauing in Apparell: If he be plentifull in the Hall, to be Sauing in the Stable: And the like. For he that is Plentifull in *Expences* of all Kindes, will hardly be preserued from Decay. In Clearing of a Mans *Estate*, he may as well hurt Himselfe in being in too sudden, as in letting it runne on too long. For hasty Selling is common-

ly as Disadvantageable as Interest. Besides, he that cleares at once, will relapse, For finding himselfe out of Straights, he will reuert to his Customes: But he that cleareth by Degrees, induceth a Habit of Frugality, and gaineth as well vpon his Minde, as vpon his Estate. Certainly, who hath a State to repaire, may not despise small Things: And commonly, it is lesse dishonourable, to abridge pettie Charges, than to stoope to petty Gettings. A Man ought warily to beginne Charges, which once begun will Continue: But in Matters, that returne not, he may be more Magnificent.

Of



# Of the true Great- nesse of Kingdomes and *Estates.*

## XXIX.



He Speech of *Themistocles* the *Athenian*, which was Haughtie and Arrogant, in taking so much to Himself, had beene a Graue and Wise Obseruation and Censure, applied at large to others. Desired at a Feast to touch a Lute, he said; *He could not fiddle, but yet he could make a small Towne, a great City.* These Words (holpen a little with a Metaphore) may Expresse two differing Abilities, in those that deale in Businesse of Estate. For if a true Suruey be taken, of Counsellours and Statesmen, there may be found (though rarely,) those, which can make a *Small State Great*, and yet cannot *Fiddle*: As on the other side, there will

will be found a great many, that can *fiddle* very cunningly, but yet are so farre from being able, to make a *Small State Great*, as their Gift lieth the other way; To bring a Great and Flourishing Estate to Ruine and Decay. And certainly, those Degenerate Arts and Shifts, whereby many Counsellours and Gouvernours, gaine both *Favour* with their Masters, and *Estimation* with the Vulgar, deserue no better Name than *Fidling*; Being Things, rather pleasing for the time, and gracefull to themselves onely, than tending to the Weale and Advancement of the State, which they serue. There are also (no doubt) Counsellours and Gouvernours, which may be held sufficient, (*Negotiis pares*,) Able to mannage Affaires, and to keepe them from *Precipices*, and manifest Inconueniences; which neuerthelesse, are farre from the Abilitie, to raise and Amplifie an Estate, in Power, Meanes, and Fortune. But be the worke-men what they may be, let vs speake of the Worke; That is; The true *Greatnesse of Kingdomes and Estates*



*Estates*; and the *Meanes* thereof. An Argument, fit for Great and Mighty Princes, to haue in their hand; To the end, that neither by Ouer-measuring their Forces, they leele themselves in vaine Enterprises; Nor on the other side, by vnderualuing them, they descend to Fearefull and Pusillanimous Counsells.

The *Greatnesse* of an Estate in Bulke and Territory, doth fall vnder Measure; and the *Greatnesse* of Finances and Reuenue doth fall vnder Computatio. The Population may appeare by Musters: And the Number and *Greatnesse* of Cities and Townes, by Cards and Maps. But yet there is not any Thing amongst Ciuill Affaires, more subiect to Errour, than the right valuation, and true Iudgement, concerning the Power and Forces of an Estate. The *Kingdome* of *Heauen* is compared, not to any great Kernell or Nut, but to a *Graine* of *Mustard-seed*; which is one of the least Graines, but hath in it a Propertie and Spirit, hastily to get vp and spread. So are there States, great in Ter-  
Z ritorie,

ritoric, and yet not apt to Enlarge, or Command; And some, that haue but a small Dimension of Stemme, and yet apt to bee the Foundations of great Monarchies.

Walled Townes, Stored Arcenalls and Armouries, Goodly Races of Horse, Chariots of Warre, Elephants, Ordnance, Artillerie, and the like: All this is but a Sheep in a Lions Skinne, except the Breed & disposition of the People, bee stout and warlike. Nay Number (it selfe) in Armies, importeth not much, where the People is of weake Courage: For (as *Virgil* saith) *It neuer troubles a Wolfe, how many the sheepe bee.* The Armie of the *Persians*, in the plaines of *Arbela*, was such a vast Sea of People, as it did somewhat astonish the Commanders in *Alexanders* Armie; Who came to him therefore, and wisht him, to set vpon them by Night; But hee answered, *Hee would not pilfer the victorie.* And the Defeat was Easie. When *Tigranes* the *Armenian*, being encamped vpon a Hill, with 400000. Men, discovered the  
Armie



Armie of the Romans, being not about 14000. Marching towards him, he made himselfe Merry with it, and said, *Tonder Men, are too Many for an Ambassage, and too Few for a Fight.* But before the Sunne set, he found them enow to giue him the Chale, with infinite Slaughter. Many are the Examples, of the great oddes betweene Number and Courage: So that a Man may truly make a Iudgement, That the Principall Point of Greatnesse in any State, is to haue a Race of Military Men. Neither is Money the Sinewes of Warre, (as it is truiually laid) where the Sinewes of Mens Armes, in Base and Effeminate People, are failing. For Solon said well to Cressus (when in Ostentation hee shewed him his Gold,) *Sir, if any Other come, that hath better Iron than you, hee will be Master of all this Gold.* Therefore let any Prince or State, thinke soberly of his Forces, except his Militia of Natiues, bee of good and Valiant Souldiers. And let Princes, on the other side, that haue Subiects of Marriall disposition, know their owne Strength.

vnlesse they be otherwise wanting vnto  
 Themselves. As for *Mercenary Forces*,  
 ( which is the Helpe in this Case ) all Ex-  
 amples shew ; That whatsoeuer Estate or  
 Prince doth rest vpon them, *Hee may spread*  
*his Feathers for a time, but he will mew them*  
*soone after.*

The *Blessing of Iudab and Issachar* will  
 neuer meet ; *That the same People or Nati-*  
*on; should be both The Lions whelpe, and*  
*the Asse betweene Burthens :* Neither will it  
 be, that a People ouer-laid with Taxes,  
 should euer become Valiant, and Marti-  
 all. It is true, that Taxes leuied by Con-  
 sent of the Estate, doe abate Mens Cou-  
 rage lesse ; As it hath beene seene notably  
 in the *Exercises of the Low Countries;* And  
 in some degree, in the *Subsidies of England.*  
 For you must note, that we speake now,  
 of the Heart, and not of the Purse. So  
 that, although the same *Tribute and Tax,*  
 laid by Consent, or by Imposing, be all  
 one to the Purse, yet it workes diuersly  
 vpon the Courage. So that you may  
 conclude ; *That no People, over-charged*  
*with*



*with Tribute, is fit for Empire.*

Let States that aime at *Greatnesse*, take heed how their *Nobility* and *Gentlemen*; doe multiply too fast. For that maketh the Common Subiect, grow to be a *Peasant*, and *Base Swaine*, driuen out of Heart, and in effect but a *Gentlemans* Labourer. Euen as you may see in *Coppice Woods* ; *If you leaue your staddles too thicke, you shall neuer haue cleane Vnderwood, but Shrubs and Busbes.* So in Countries, if the *Gentlemen* be too many, the *Commons* will be base; And you will bring it to that, that not the hundred poll, will be fit for an *Helmet* : Especially as to the *Infantry*, which is the Nerue of an Army : And so there will be *Great Population*, and *Little Strength*. This, which I speake of, hath been no where better scene, than by comparing of *England* and *France* ; whereof *England*, though farre lesse in Territory and Population, hath beene ( neuerthelesse ) an *Ouermatch* ; In regard, the *Middle People* of *England*, make good *Souldiers*, which the *Peasants* of *France* doe not. And here-

in, the deuice of King *Henry* the Seuenth, (whereof I haue spoken largely in the *History of his Life*) was Profound, and Admirable; In making Farmes, and houses of Husbandry, of a Standard; That is, maintained with such a Proportion of Land vnto them, as may breed a Subiect, to liue in Conuenient Plenty, and no Seruile Condition; And to keepe the Plough in the Hands of the Owners, & not meere Hirclings. And thus indeed, you shall attaine to *Virgils* Character, which he giues to Ancient *Italy*:

—*Terrā potens Armis atq; ubere Glebæ.*

Neither is that State (which for any thing I know, is almost peculiar to *England*, and hardly to be found any where else, except it be perhaps in *Poland*) to be passed over; I meane the State of *Free Seruants* and *Attendants* vpon *Noblemen* and *Gentlemen*; which are no wayes inferiour, vnto the *Yeomanry*, for Armes. And therefore, out of all Question, the Splendour, and Magnificence, and great Retinues, and Hospitality of *Noblemen*, and *Gentlemen*,  
receiued



receiued into Custome, doth much conduce, vnto *Martiall Greatnesse*. Whereas, contrariwise, the Close and Reserued liuing, of *Noblemen, and Gentlemen*, causeth a Penury of *Military Forces*.

By all meanes, it is to be procured, that the *Trunck* of *Nebuchadnezzars Tree* of *Monarchy*, bee great enough, to beare the *Branches*, and the *Boughes*; That is, That the *Naturall Subiects* of the *Crowne* or *State*, beare a sufficient Proportion, to the *Stranger Subiects*, that they gouerne. Therefore all States, that are liberall of Naturalization towards Strangers, are fit for *Empire*. For to thinke, that an Handfull of People, can, with the greatest Courage, and Policy in the World, embrace too large extent of Dominion, it may hold for a time, but it will faile suddainly. The *Spartans* were a nice People, in Point of Naturalization; whereby, while they kept their *Compasse*, they stood firme; But when they did spread, and their *Boughes* were becommen too great, for their *Stem*, they became a *Windfall* vpon the suddaine.

luddaine. Neuer any State was, in this Point, so open to receiue *Strangers*, into their Body, as were the *Romans*. Therefore it sorted with them accordingly; For they grew to the greatest *Monarchy*. Their manner was, to grant Naturalization, ( which they called *Ius Ciuitatis* ) and to grant it in the highest Degree, That is, Not onely *Ius Commercii*, *Ius Connubii*, *Ius Hereditatis*; But also, *Ius Suffragii*, and *Ius Honorum*. And this, not to Singular Persons alone, but likewise to whole Families; yea to Cities, and sometimes to Nations. Adde to this, their Custome of *Plantation* of *Colonies*; whereby the Roman Plant, was remoued into the Soile, of other Nations. And putting both Constitutions together, you will say, that it was not the *Romans* that spread vpon the *World*; But it was the *World*, that spread vpon the *Romans*: And that was the sure Way of Greatnesse. I haue marueiled sometimes at *Spaine*, how they claspe and containe so large Dominions, with so few Naturall *Spaniards*: But sure, the whole compasse of  
of



of Spaine, is a very Great Body of a Tree; Farre aboue Rome, and Sparta, at the first. And besides, though they haue not had that vsage, to Naturalize liberally; yet they haue that, which is next to it; That is, To imploy, almost indifferently, all Nations, in their Militia of ordinary Soldiers: yea, and sometimes in their Highest Commands. Nay, it seemeth at this instant, they are sensible of this want of Natiues; as by the Pragmaticall Sanction, now published, appeareth.

It is certaine, that Sedentary, and Within-doore Arts, and delicate Manufactures (that require rather the Finger, than the Arme) haue, in their Nature, a Contrariety, to a Military disposition. And generally, all Warlike People, are a little idle; And loue Danger better than Trauaile: Neither must they be too much broken of it, if they shall be preserved in vigour. Therefore, it was great Aduantage, in the Ancient States of Sparta, Athens, Rome, and others, that they had the vse of Slaves, which commonly did rid these Manufactures.

factures. But that is abolished, in greatest part, by the *Christian Law*. That which commeth neereſt to it, is, to leaue thoſe Arts chiefly to Strangers, (which for that purpoſe are the more eaſily to be receiued) and to containe, the principall Bulke of the vulgar Natiues, within thoſe three kinds; *Tillers of the Ground*; *Free Seruants*; and *Handy-crafts-Men*, of Strong, and Manly Arts, as Smiths, Maſons, Carpenters, &c; Not reckoning Professed Souldiers.

But aboue all, for *Empire* and *Greatneſſe*, it importeth moſt; That a Nation doe profeſſe Armes, as their principall Honour, Study, and Occupation. For the Things, which we formerly haue ſpoken of, are but *Habilitations* towards Armes: And what is *Habilitation* without *Intention* and *Act*? *Romulus*, after his death (as they report, or faigne) ſent a Preſent to the *Romans*; That, aboue all, they ſhould intend Armes; and then, they ſhould proue the greateſt *Empire* of the World. The Fabrick of the State of *Sparta*, was wholly (though not wiſely) framed,



med, and composed, to that Scope and End. The *Persians*, and *Macedonians*, had it for a flash. The *Galls*, *Germans*, *Goths*, *Saxons*, *Normans*, and others, had it for a Time. The *Turks* haue it, at this day, though in great Declination. Of Christian *Europe*, they that haue it, are, in effect, onely the *Spaniards*. But it is so plaine, That euery Man profiteth in that hee most intendeth, that it needeth not to be stood vpon. It is enough to point at it; That no Nation, which doth not directly professe Armes, may looke to haue *Greatnesse* fall into their Mouths. And, on the other side, it is a most Certaine Oracle of Time; That those States, that continue long in that Profession ( as the *Romans* & *Turkes* principally haue done ) do wonders. And those, that haue professed Armes but for an Age, haue notwithstanding, commonly, attained that *Greatnesse* in that Age, which maintained them long after, when their Profession and Exercise of Armes hath growen to decay.

Incident to this Point is; For a State, to

haue those Lawes or Customes, which may reach forth vnto them, iust Occasions (as may be pretended) of Warre. For there is that Iustice imprinted, in the Nature of Men, that they enter not vpon Wars (whereof so many Calamities doe ensue) but vpon some, at the least Specious, Grounds and Quarrells. The *Turke*, hath at hand, for Cause of Warre, the Propagation of his Law or Sect; A Quarrell that he may alwayes Command. The *Romans*, though they esteemed, the Extending the Limits of their Empire, to be great Honour to their Generalls, when it was done; yet they neuer rested vpon that alone, to begin a Warre. First therefore, let nations, that pretend to *Greatnesse*, haue this; That they be sensible of Wrōgs, either vpon Borderers, Merchants, or Politique Ministers; And that they sit not too long vpon a Prouocation. Secondly, let them be prest, and ready to giue Aids and Succours, to their Confederates: As it euer was with the *Romans*: In so much, as if the Confederate, had

Leagues



Leagues Defensiuē with diuers other States, and vpon Inuasion offered, did implore their Aides seuerally, yet the *Romans* would euer bee the formost, and leaue it to none Other to haue the Honour. As for the Warres, which were anciently made, on the behalfe of a kinde of Party, or tacite Conformity of Estate, I doe not see how they may be well iustified: As when the *Romans* made a Warre for the Liberty of *Grecia*: Or when the *Lacedemonians*, and *Athenians*, made Warres, to set vp or pull downe Democracies, and Oligarchies: Or when Warres were made by Forrainers, vnder the pretence of Iustice, or Protection, to deliuer the Subjects of others, from Tyranny, and Oppression; And the like. Let it suffice, That no Estate expect to be Great, that is not awake, vpon any iust Occasion of Arming.

No Body can be healthfull without Exercise, neither Naturall Body, nor Politique: And certainly, to a Kingdome or

Estate, a iust and Honourable Warre, is the true *Exercise*. A Ciuill Warre, indeed, is like the Heat of a Feuer; But a Forraine Warre, is like the Heat of *Exercise*, and serueth to keepe the Body in health: For in a Slothfull Peace, both Courages will effeminate, and Manners Corrupt. But howsoeuer it be for happinesse, without all Question, for *Greatnesse*, it maketh, to bee still, for the most Part, in Armes: And the strength of a Veteran Armie, ( though it be a chargeable Businesse ) alwayes on Foot, is that, which commonly giueth the Law; Or at least the Reputation amongst all Neighbour States; As may well bee seene in *Spaine*; which hath had, in one Part or other, a Veteran Armie, almost continually, now by the Space of Six-score yeeres.

To be Master of the Sea, is an Abridgement of a Monarchy. *Cicero* writing to *Atticus*, of *Pompey* his Preparation against *Cesar*, saith; *Consilium Pompeii plane Themistocleum est; Putat enim, qui Mari potitur,*



*tur, eum Rerum potiri.* And, without doubt, Pompey had tired out *Cæsar*, if vpon vaine Confidence, he had not left that Way. We see the great Effects of Battails by Sea. The Battaille of *Actium* decided the Empire of the World. The Battaille of *Lepanto* arrested the Greatnesse of the *Turke*. There be many Examples, where *Sea-Fights* haue beene Finall to the warre; But this is, when Princes or States, haue set vp their Rest, vpon the Battails. But thus much is certaine; That hee that Commands the *Sea*, is at great liberty, and may take as much, and as little of the Warre, as he will. Whereas those, that be strongest by land, are many times neuerthelesse in great Straights. Surely, at this Day, with vs of *Europe*, the Vantage of Strength at Sea ( which is one of the Principall Dowries of this kingdome of *Great Brittain* ) is Great: Both because, Most of the Kingdomes of *Europe*, are not meere-ly Inland, but girt with the *Sea*, most part of their Compasse; And because, the Wealth of both *Indies*, seemes in great Part,

Part, but an Accessary, to the Command of the Seas.

The *Warres* of *Latter Ages*, seeme to be made in the Darke, in Respect of the Glory and Honour, which reflected vpon Men, from the *Warres* in *Ancient Time*. There be now, for Martiall Encouragement, some Degrees and Orders of Chivalry; which neuerthelesse, are conferred promiscuously, vpon Soldiers, and no Soldiers; And some Remembrance perhaps vpon the Scutchion; And some Hospitals for Maimed Soldiers; And such like Things. But in *Ancient Times*, The *Trophies* erected vpon the Place of the Victory; The Funerall Laudatiues and Monuments for those that died in the Wars; The Crowns & Garlands Personall; The Stile of Emperor, which the Great Kings of the World after borrowed; The Triumphs of the Generalls vpon their Returne; The great Donatiues and Largesses vpon the Disbanding of the Armies; were Things able to enflame all Mens Courages. But aboue all, That of the Triumph, amongst  
the



the *Romans*, was not Pageants or Gauderie, but one of the Wisest and Noblest Institutions, that euer was. For it contained three Things; Honour to the Generall; Riches to the Treasury out of the Spoiles; And Donatiues to the Army. But that Honour, perhaps, were not fit for *Monarchies*; Except it be in the Person of the *Monarch* himselve, or his Sonnes; As it came to passe, in the Times of the *Roman Emperours*, who did impropriate the Actual Triumphs to Themselves, and their Sonnes, for such Warres, as they did atchieue in Person: And left onely, for Warres atchieued by Subiects, some Triumphall Garments, and Ensignes, to the Generall.

To conclude; No Man can, by Care taking (as the Scripture saith) adde a Cubite to his Stature; in this little Modell of a Mans Body: But in the Great Frame of Kingdomes, & Common Wealths, it is in the power of Princes, or Estates, to adde Amplitude and Greatnesse to their Kingdomes. For by introducing such Ordinances,

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Consti-

Constitutions, and Customes, as we have now touched, they may sow *Greatnesse*, to their Posterity, and Succession. But these Things are commonly not Observed, but left to take their Chance:

Of



# Of Regiment of Health.

XXX.



Here is a wisdom in this, beyond the Rules of *Physicke*: A Mans owne Observation, what he findes Good of, & what he findes Hurt of, is the best *Physicke* to preserve Health. But it is a safer Conclusion to say; *This agreeth not well with me, therefore I will not continue it*; Than this; *I finde no offence of this, therefore I may use it*. For strength of Nature in youth, passeth over many Excesses, which are owing a Man till his Age. Discerne of the comming on of Yeares, and thinke not to doe the same Things still; For Age will not be Defied. Beware of sudden Change in any great point of Diet, and if necessity inforce it,

fit the rest to it. For it is a Secret, both in Nature, and State ; That it is safer to change Many Things, then one. Examine thy Customes, of Diet, Sleepe, Exercile, Apparell, and the like ; And trie in any Thing, thou shalt iudge hurtfull, to discontinue it by little and little ; But so, as if thou doest finde any Inconuenience by the Change, thou come backe to it againe : For it is hard to distinguish, that which is generally held good, and wholesome, from that, which is good particularly, and fit for thine owne Body. To be free minded, and cheerefully disposed, at Houres of Meat, and of Sleepe, and of Exercise, is one of the best Precepts of Long lasting. As for the Passions and Studies of the Minde ; Auoid Enuy ; Anxious Feares ; Anger fretting inwards ; Subtill and knotty Inquisitions ; Ioyes, and Exultations in Excesse ; Sadnesse not Communicated. Entertaine Hopes, Mirth rather than Ioy ; Varietie of Delights, rather than Surfet of them ; Wonder, and Admiration, and therefore Nouelties ; Studies



dies that fill the Minde with Splendide and I-lustrious Obiects, as Histories, Fables, and Contemplations of Nature. If you sic Physicke in *Health* altogether, it will be too strange for your Body, when you shall need it. If you make it too familiar, it will worke no extraordinary effect, when Sicknesse commeth. I commend rather, some Diet, for certaine Seasons, than frequent Vse of *Physicke*, Except it be growen into a Cullome. For those Diets alter the Body more, and trouble it lesse. Despise no new Accident, in your Body, but aske Opinion of it. In *Sicknesse*, respect *Health* principally; And in *Health*, *Action*. For those that put their Bodies, to endure in *Health*, may in most *Sicknesses*, which are not very sharpe, be cured only with Diet, and Tendering *Celsus*, could neuer haue spoken it as a *Physician*, had he not beene a Wise Man withall; when he giueth it, for one of the great precepts of Health and Lasting; That a Man doe vary, and enterchange Contraries; But with an Inclination to

the more benigne Extreme: Use Fasting, and full Eating, but rather full Eating; Watching, and Sleepe, but rather Sleepe; Sitting, and Exercise, but rather Exercise; and the like. So shall Nature be cherished, and yet taught Masteries. *Physitians* are some of them so pleasing, and conformable to the Humour of the Patient, as they presse not the true Cure of the Disease; And some other are so Regular, in proceeding according to Art, for the Disease, as they respect not sufficiently the Condition of the Patient. Take one of a Middle Temper; Or if it may not bee found in one Man, combine two of either sort: And forget not to call, as well the best acquainted with your Body, as the best reputed of for his Faculty.



## Of Suspicion.

## XXXI.

**S***suspicious* amongst Thoughts, are like Bats amongst Birds, they euer fly by Twylight. Certainly, they are to be repressed, or, at the least, well-guarded: For they cloud the Minde; they leese Friends; and they checke with Businesse, whereby Businesse cannot goe on, currantly, and constantly. They dispose Kings to Tyranny, Husbands to lealousie, Wise Men to Irresolution and Melancholy. They are Defects, not in the Heart, but in the Braine; For they take Place in the Stoutest Natures: As in the Example of *Henry the Seuenth of England*: There was not a more *Suspicious* Man, nor a more Stout. And in such a Composition, they doe small Hurt. For commonly they are not admitted, but with Examination, whether they

they be likely or no? But in fearefull Natures, they gaine Ground too fast. There is Nothing makes a Man *Suspect* much, more than to know little: And therefore Men should remedy *Suspicion*, by procuring to know more, and not to keepe their *Suspitions* in Smother. What would Men haue? Doe they thinke, those they employ and deale with, are Saints? Doe they not thinke, they will haue their owne Ends, and be truer to themselves, than to them? Therefore, there is no better Way to moderate *Suspitions*, than to account vpon such *Suspitions* as true, and yet to bridle them, as false, For so farre, a Man ought to make vse of *Suspitions*, as to provide, as if that should be true, that he *Suspects*, yet it may doe him no Hurt. *Suspitions*, that the Minde, of it selfe, gathers, are but Buzzes; But *Suspitions*, that are artificially nourished, and put into Mens Heads, by the Tales, and whisperings of others, haue Stings. Certainly, the best Meane, to cleare the Way, in this same Wood of *Suspitions*, is franckly to communicate



communicate them, with the Partie, that he  
*Suspects*: For thereby, he shall be sure, to  
 know more of the Truth of them, than he  
 did before; And withall, shall make that  
 Party, more circumspect, not to giue fur-  
 ther Cause of *Suspicion*. But this would  
 not be done to Men of base Natures: For  
 they, if they finde themselves once suspec-  
 ted, will neuer be true. The *Italian* saies;  
*Sospetto licentia fede*; As if *Suspicio* did giue  
 a Passport to Faith: But it ought rather to  
 kindle it, to discharge it selfe.

Of

## Of Discourse.

## XXXII.



Some in their *Discourse*, desire rather Cōmendation of Wit, in being able to hold all Arguments, than of Iudgement, in discerning what is True: As if it were a Praise, to know what might be Said, and not what should be Thought. Some haue certaine Common Places, and Themes, wherein they are good, & want Variety: Which kinde of Pouerty is for the most part Tedious, and when it is once perceiued Ridiculous. The Honourablest Part of Talke, is to giue the Occasion; And againe to Moderate and passe to somewhat else; For then a Man leads the Daunce. It is good, in *Discourse*, and Speech of Conuersation, to vary, and entermingle Speech of the present Occasion with Arguments; Tales



Tales with Reasons; Asking of Questions, with telling of Opinions ; and Iest with Earnest: For it is a dull Thing to Tire, and as we say now, to lade, any Thing too far. As for Iest, there be certain Things, which ought to be priuiledged from it ; Namely Religion, Matters of State, Great Persons, Any Mans present Businesse of Importance, And any Case that deserueth pitty. Yet there be some, that thinke their Wits haue beene a sleepe; Except they dart out somewhat, that is piquant, and to the Quicke: That is a Vaine, which would be bridled;

*Parce Puer stimulis, & fortius cedere Loris.*

And generally, Men ought to finde the difference, betweene Saltnesse and Bitternesse. Certainly, he that hath a Satyricall vaine, as he maketh others afraid of his Wit, so he had need be afraid of others Memory. He that questioneth much, shall learne much, and content much ; But especially, if he apply his Questions, to the Skill of the Persons, whom hee asketh:

For he shall giue them occasion, to please themselves in Speaking, and himselfe shall continually gather Knowledge. But let his Questions, not be troublesome; For that is fit for a Poleser. And let him be sure, to leaue other Men their Turnes to speake. Nay, if there be any, that would raigne, and take vp all the time, let him finde meanes to take them off, and to bring Others on; As Musicians vse to doe, with those, that dance too long Galliards. If you dissemble sometimes your knowledge, of that you are thought to know; you shal be thought another time, to know that, you know not. Speech of a Mans Selfe ought to be seldome, and well chosen. I knew one, was wont to say, in Scorne; *He must needs be a Wise Man, he speakes so much of Himself.* And there is but one Case, wherein a Man may Commend Himselfe, with good Grace; And that is in commending Vertue in Another; Especially, if it be such a Vertue, whereunto Himselfe pretendeth. Speech of Touch towards Others, should be sparingly vsed: For *Discourse* ought to be



be as a Field, without coming home to any Má. I knew two Noble-men, of the West Part of England; Whereof the one was giue to Scoffe, but kept euer Royall Cheere in his House: The other, would aske of those, that had been at the Others Table; *Tell truly, was there neuer a Flout or drie Blow giue*; To which the Guest would answer; *Such and such a Thing passed*: The Lord would say; *I thought he would marre a good dinner*. Discretion of Speech, is more than Eloquence; And to speake agreeably to him, with whom we deale, is more than to speake in good Words, or in good Order. A good continued Speech, without a good Speech of Interlocution, shewes Slownesse: And a Good Reply, or Second Speech, without a good Setled Speech, sheweth Shallownesse and Weakenesse. As we see in Beasts, that those that are Weakest in the Course, are yet Nimblest in the Turne: As it is betwixt the Grey-hound, and the Hare. To vse too many Circumstances, ere one come to the Matter, is Wearisome; To vse none at all, is Blunt.

Of

For he shall giue them occasion, to please themselves in Speaking, and himselfe shall continually gather Knowledge. But let his Questions, not be troublesome; For that is fit for a Poler. And let him be sure, to leaue other Men their Turnes to speake. Nay, if there be any, that would raigne, and take vp all the time, let him finde meanes to take them off, and to bring Others on; As Musicians vse to doe, with those, that dance too long Galliards. If you dissemble sometimes your knowledge, of that you are thought to know; you shall be thought another time, to know that, you know not. Speech of a Mans Selfe ought to be seldome, and well chosen. I knew one, was wont to say, in Scorne; *He must needs be a Wise Man, he speakes so much of Himself*: And there is but one Case, wherein a Man may Commend Himselfe, with good Grace; And that is in commending Vertue in Another; Especially, if it be such a Vertue, whereunto Himselfe pretendeth. Speech of Touch towards Others, should be sparingly vsed: For *Discourse* ought to be  
be



be as a Field, without coming home to any Má. I knew two Noble-men, of the West Part of England; Whereof the one was giue to Scoffe, but kept euer Royall Cheere in his House: The other, would aske of those, that had been at the Others Table; *Tell truly, was there neuer a Flout or drie Blow giue,* To which the Guest would answer; *Such and such a Thing passed:* The Lord would say; *I thought he would marre a good dinner.* Discretion of Speech, is more than Eloquence; And to speake agreeably to him, with whom we deale, is more than to speake in good Words, or in good Order. A good continued Speech, without a good Speech of Interlocution, shewes Slownesse: And a Good Reply, or Second Speech, without a good Setled Speech, sheweth Shallownesse and Weaknesse. As we see in Beasts, that those that are Weakest in the Course, are yet Nimblest in the Turne: As it is betwixt the Grey-hound, and the Hare. To vse too many Circumstances, ere one come to the Matter, is Wearisome; To vse none at all, is Blunt.

Of

## Of Plantations.

## XXXIII.

**P**lantations are amongst Ancient, Primitive, and Heroicall Workes. When the World was young, it begat more Children; But now it is old, it begets fewer; For I may iustly account new *Plantations*, to be the Children of former Kingdomes. I like a *Plantation* in a Pure Soile; that is, where People are not *Displanted*, to the end, to *Plant* in Others. For else, it is rather an Extirpation, than a *Plantation*. *Planting* of Countries, is like *Planting* of Woods; For you must make account, to see almost Twenty yeares Profit, and expect your Recompence, in the end. For the principall Thing, that hath beene the Destruction of most *Plantations*, hath beene the Base, and Hastie drawing of profit, in the first Yeares. It is true, Speedie



die Profit is not to be neglected, as farre as may stand, with the Good of the *Plan- tation*, but no further. It is a Shamefull and Vnblessed Thing, to take the Seumme of People, and wicked Condemned Men, to be the People with whom you *Plant*: And not only so, but it spoyleth the *Plan- tation*; For they will euer liue like Rogues, and not fall to worke, but be lazie, and doe Mischiefe, and spend Victuals, and be quickly weary, and then Certifie ouer to their Country, to the Discredit of the *Plan- tation*. The People wherewith you *Plant*, ought to be Gardners Plough-men, La- bourers, Smiths, Carpenters, Ioyners, Fi- sher-men, Fowlers with some few Apo- thecaries, Surgeons, Cookes, and Bakers. In a Country of *Plantation*, first looke a- bout, what kinde of Victuall, the Coun- trie yeelds of it selfe, to Hand: As Chest- nuts, Wall-nuts, pine-Apples, Oliues, Dates, Plummes, Cherries, wild Ho- ny and the like; and make vse of them. Then consider, what Victuall or Esculent Things there are, which grow speedily, and

and within the yeere; As Parsnips, Carrets, Turnips, Onions, Radish, Artichokes of Hierusalem, Maiz, and the like. For Wheat, Barly, and Oats, they aske too much Labour: But with Pease, and Beanes, you may begin; Both because they aske lesse Labour, and because they serue for Meat, as well as for Bread. And of Rice likewise commeth a great Encrease, and it is a kinde of Meat. Aboue; all, there ought to be brought Store of Bisket, Oat-meale, Flower, Meale, and the Like, in the beginning, till Bread may be had. For Beasts, or Birds, take chiefly such, as are least Subiect to Diseases, and Multiply fastest: As Swine, Goats, Cockes, Hennes, Turkies, Geese, House-doues, and the like. The Victuall in *Plantations*, ought to be expended, almost as in a Besieged Towne; That is, with certaine Allowance. And let the Maine Part of the Ground employed to Gardens or Corne, bee to a Common Stocke; And to be Laid in, and Stored vp, and then Deliuered out in Proportion; Besides some Spots of Ground, that



that any Particular Person, will Manure, for his owne Priuate. Consider likewise, what Commodities the Soile, where the *Plantation* is, doth naturally yeeld, that they may some way helpe to defray the Charge of the *Plantation*: So it be not, as was said, to the vntimely Preiudice, of the maine Businesse ; As it hath fared with *Tabacco* in *Virginia*. Wood commonly aboundeth but too much; And therefore, Timber is fit to be one. If there be Iron Vre, and Streames wheroupon to set the Mills ; Iron is a braue Commoditie, where Wood aboundeth. Making of Bay Salt, if the Climate be proper for it, would be put in Experience. Growing Silke likewise, if any be, is a likely Commoditie. Pitch and Tarre, where store of Firres and Pines are, will not faile. So Drugs, and Sweet Woods, where they are, cannot but yeeld great Profit. Soape Ashes likewise, and other Things, that may be thought of. But moile not too much vnder Ground ; For the Hope of Mines is very vncertaine, and vseth to make the *Plan-*

ters Lazie, in other things. For Government, let it be in the Hands of one, assisted with some Counsell: And let them have Commission, to exercise Marriall Lawes, with some limitation. And aboue all, let Men make that Profit of being in the wilderness, as they haue God alwayes, & his Seruice, before their Eyes. Let not the Government of the *Plantation*, depend vpon too many Counsellours, and Vnder-takers, in the Country that *Planteth*, but vpon a temperate Number: And let those be, rather Noblemen, and Gentlemen, than Merchants; For they looke euer to the present Gaine. Let there be Freedomes from Custome, till the *Plantation* be of Strength: And not only Freedome from Custome, but Freedome to carry their Commodities, where they may make their Best of them, except there be some speciall Cause of Caution. Cramme not in People, by sending too fast, Company, after Company, But rather hearken how they waite, and send Supplies proportionably; But so, as the Number may liue well,



well, in the *Plantation*, and not by Surcharge be in Penury. It hath beene a great Endangering, to the Health of some *Plantations*, that they haue built along the Sea, and Riuers, in Marish and vnwholesome Grounds. Therefore, though you begin there, to auoid Carriage, and other like Discommodities, yet build still, rather vppwards, from the Streames, than along. It concerneth likewise, the Health of the *Plantation*, that they haue good Store of Salt with them, that they may vse it, in their Victuals, when it shall be necessary. If you *Plant*, where Sauages are, doe not only entertaine them with Trifles, and Gingles; But vse them iustly, and graciously, with sufficient Guard neuerthelesse: And doe not winne their fauour, by helping them to inuade their Enemies, but for their Defence it is not amisse. And send oft of them, ouer to the Country, that *Plants*, that they may see a better Condition than their owne, and commend it when they returne. When the *Plantation* grows to Strength, then it is time, to *Plant*

with Women, as well as with Men; That the *Plantation* may spread into Generations; and not be euer peecced from without. It is the sinfulllest Thing in the world, to forsake or destitute a *Plantation*, once in Forwardnesse: For besides the dishonour, it is the Guiltinesse of Bloud, of many Com-miserable Persons.

Of



## Of Riches

## XXXIII.



Cannot call *Riches* better, than the Baggage of *Vertue*. The *Roman* Word is better, *Impedimenta*. For as the Baggage is to an Army, so is *Riches* to *Vertue*. It cannot be spared, nor left behinde, but it hindreth the March; Yea, and the care of it, sometimes, loseth or disturbeth the Victory: Of great *Riches*, there is no Reall vse, except it be in the Distribution; the rest is but Conceit. So saith *Salomon*; *Where much is, there are Many to consume it; And what hath the Owner, but the Sight of it, with his Eyes?* The personall Fruition in any Man, cannot reach to feele Great *Riches*: There is a Custody of them; Or a Power of Dole and Donatiue of them; Or a

Fame of them; But no Solid Vse to the Owner. Doe you not see, what fained Princes, are set vpon little Stones, and Rarities? And what works of Ostentation, are vnder taken, because there might seeme to be, some Vse of great Riches? But then you will say, they may be of vse, to buy Men out of Dangers or Troubles. As Salomon saith; *Riches are as a strong Hold, in the Imagination of the Rich man.* But this is excellently expressed, that it is in *Imagination*, and not alwaies in *Fact*. For certainly Great Riches, haue sold more Men, than they haue bought out. Seeke not Proud Riches, but such as thou maist get iustly, Vse soberly, Distribute cheerefully, and Leaue contentedly. Yet haue no Abstract nor Friarly Contempt of them. But distinguish, as Cicero saith well of *Rabirius Posthumus*; *In studio rei amplificandæ, apparebat, non Auaritiæ Prædam, sed Instrumentum Bonitati, queri.* Harken also to Salomon, and beware of Hasty Gathering of Riches: *Qui festinat ad Diuitias, non erit insons.* The Poets faigne that  
when



when *Plutus*, (which is *Riches*,) is sent from *Iupiter*, he limps, and goes slowly; But when he is sent from *Pluto*, he runs, and is Swift of Foot. Meaning, that *Riches* gotten by Good Meanes, and Iust Labour, pace slowly; But when they come by the death of others, (As by the Course of Inheritance, Testaments, and the like,) they come tumbling vpon a Man. But it might be applied likewise to *Pluto*, taking him for the Deuill. For when *Riches* come from the Deuill, (as by Fraud, and Oppression, and vniust Meanes,) they come vpon Speed. The *Waies to enrich* are many, and most of them Foule. *Parimony* is one of the best, and yet is not Innocent: For it withholdeth Men, from Workes of Liberalitie, and Charitie. The *Improuement of the Ground*, is the most Naturall Obtaining of *Riches*; For it is our Great Mothers Blessing, the Earths; But it is slow. And yet, where Men of great wealth, doe stoop to husbandry, it multiplieth *Riches* exceedingly. I knew a Noble.

Nobleman in *England*, that had the greatest Audites, of any Man in my Time: A Great Grasier, A Great Sheepe-Master, A Great Timber Man, A Great Colliar, A Great Corne-Master, a Great Lead-Man, and so of Iron, and a Number of the like Points of Husbandry. So as the Earth seemed a Sea to him, in respect of the perpetuall Importation. It was truly obserued by One, that Himselfe came very hardly to a Little *Riches*, and very easily to Great *Riches*. For when a Mans Stocke is come to that, that he can expect the Prime of Markets, and overcome those Bargaines, which for their greatnesse are few Mens Mony, and be Partner in the Industries of Younger Men, he cannot but encrease mainly. The *Gaines* of Ordinary Trades and Vocations, are honest; And furthered by two Things, chiefly: By Diligence; And By a good Name, for good and faire dealing. But the *Gaines* of Bargaines, are of a more doubtfull Nature; When Men shall wait vpon Others Necessity,  
broake



broake by Seruants and Instruments to draw them on, Put off Others cunningly that would be better Chapmen, and the like Practices, which are Crafty and Naught : As for the *Chopping of Bargaines*, when a Man Buies, not to Hold, but to Sell ouer againe, that commonly Grindeth double, both vpon the Seller and vpon the Buyer. *Sharings*, doe greatly *Enrich*, if the Hands be well chosen, that are trusted. *Vsury* is the certainest Meanes of Gaine, though one of the worst, As that, whereby a Man doth eate his Bread ; *In sudore vultus alieni* : And besides, doth plough vpon Sundaies. But yet Certaine though it be, it hath Flawes ; For that the Scriueners and Broakers, doe valew vnfound Men, to serue their owne turne. The *Fortune*, in being the first in an *Inuention*, or in a *Priniledge*, doth cause sometimes a wonderfull Ouergrowth in *Riches* ; As it was with the first Sugar Man in the *Canaries* : Therefore, if a Man can play the true *Logician*, to haue as well

Ec

Iudge

Iudgement, as Inuention, he may do great  
 Matters, especially if the Times be fit. He  
 that resteth vpon *Gaines Certaine*, shall  
 hardly grow to great *Riches*. And he that  
 puts all vpon *Adventures*, doth oftentimes  
 breake, and come to Pouerty: It is good  
 therefore, to guard *Adventures* with *Cer-*  
*tainties*, that may vphold losses. *Monopa-*  
*lies*, and *Coemption* of *Wares* for *Resale*,  
 where they are not restrained, are great  
 Meanes to enrich; especially if the Partie  
 haue intelligence, what things are like to  
 come into request, and soe store himselfe  
 before hand. *Riches* gotten by *Serui-  
 ce*, though it be of the best Rise, yet when  
 they are gotten by Flattery, Feeding Hu-  
 mours, and other Seruile Conditions, they  
 may be placed amongst the Worst. As for  
 Fishing for *Testaments* and *Executorships*,  
 (as *Tacitus* saith of *Seneca*, *Testamenta &  
 Orbes tanquã Indagine capi*;) it is yet worse.  
 By how much Men submit themselues  
 to Meaner Persons, than in *Serui-  
 ce*. Belceue  
 not much them, that seeme to despise *Riches*:  
 For they despise them, that despaire  
 of



of them; And none worse when they come to them. Be not Penny-wise; *Riches* haue Wings, and sometimes they Fly away of themselves; sometimes they must be let Flying to bring in more. Men leaue their *Riches*, either to their Kindred; Or to the Publike: And Moderate Portions prosper best in both. A great State left to an Heire, is as a Lure to all the Birds of Prey, round about, to seize on him, if he be not the better stablished in Yeares and Iudgement. Likewise Glorious Gifts & Foundations, are like *Sacrifices without Salt*; And but the *Painted Sepulchers of Almes*, which soone wil putrefie, and corrupt inwardly. Therefore, Measure not thine Aduancements by Quantity, but Frame them by Measure; And Deferre not Charities till Death: For certainly, if a Man weigh it rightly, he that doth so, is rather Liberall of an Other Mans, than of his owne.

## Of Prophecies.

## XXXV.



Meane not to speake of  
*Diuine Prophecies*; Nor  
 of *Heathen Oracles*;  
 Nor of *Naturall Predi-*  
*ctions*; But onely of *Pro-*  
*phesies*, that haue beene  
 of certaine Memory, and from Hidden  
 Causes. Saith the *Pythouissa* to *Saul*; To  
*Morrow thou and thy sonne shall be with me.*  
*Homer* hath these Verses.

*At Domus Aeneae cunctis dominabitur Oris,*  
*Et Nati Natorum, & qui nascentur ab illis:*  
 A Prophecie as it seemes, of the *Roman Em-*  
*pero.* *Seneca* the *Tragedian* hath these  
 Verses.

——— *Venient Annis*

*Secula seris, quibus Oceanus*  
*Vincula Rerum laxet, & ingens*  
*Pateat Tellus, Tpyhisq; nouos*

*Detegat*



*Detegat Orbes; nec sit Terris  
Ultima Thule:*

A Prophecie of the Discouerie of America. The Daughter of *Polycrates* dreamed that *Iupiter* bathed her Father, and *Apollo* anointed him: And it came to passe, that he was crucified in an Open Place, where the Sunne made his bodie runne with Sweat and the raine washed it. *Philip* of *Macedon* dreamed, He sealed vp his Wiues Belly: Whereby he did expound it, that his Wife should be barren: But *Aristander* the Soothsayer, told him, his Wife was with Childe, becaule Men doe not vse to Scale Vessels that are emptie. A phantasme, that appeared to *M. Brutus* in his Tent, said to him; *Philippis iterum me videbis*. *Tiberius* said to *Galba*, *Tu quoq; Galba degustabis Imperium*. In *Vespasians* Time, there went a Prophecie in the East; That those that should come forth of *Iudea*, should reigne ouer the world: which though it may be was meant of our Sauiour, yet *Tacitus* expounds it of *Vespasian*. *Domitian* dreamed, the Night before he

was slaine, that a Golden Head was growing out of the Nape of his Necke: And indeed the Succession that followed him, for many yeares, made Golden Times. *Henry the Sixt of England*, said of *Henry the Seuenth*, when he was a Lad, and gaue him Water; *This is the Lad, that shall enioy the Crowne, for which we strine*. When I was in *France*, I heard from one *Dr Pena*, that the *Q. Mother*, who was giuen to Curious Arts, caused the *King* her Husbands Natiuity, to be Calculated, vnder a false Name; And the Astrologer gaue a Iudgement, that he should be killed in a Duell; At which the *Queene* laughed, thinking her Husband, to be aboue Challenges and Duels: but he was slaine, vpon a Course at Tilt, the Splinters of the Staffe of *Montgomery*, going in at his Beuer. The triuiall Prophecie, which I heard, when I was a Childe, and *Queene Elizabeth* was in the Flower of her Yeares, was;

*When Hempe is sponne,  
England's done.*

Whereby, it was generally conceiued, that  
after



after the *Princes* had Reigned, which had the principall *Letters*, of that Word *Hempe*, (which were *Henry*, *Edward*, *Mary*, *Philip*, and *Elizabeth* ) *England* should come to viter Confusion. Which, thanks be to God, is verified only, in the Change of the Name: For that the Kings Stile, is now no more of *England*, but of *Britaine*. There was also another *Prophecie*, before the yeare of 88. which I doe not well vnderstand.

*There shall be seene vpon a day,  
Betweene the Baugh, and the May,  
The Blacke Fleete of Norway.  
When that that is come and gone,  
England build Houses of Lime and Stone.  
For after Warres shall you haue None.*

It was generally conceiued, to be meant of the Spanish Fleet, that came in 88. For that the King of Spaines Surname, as they say, is *Norway*. The Prediction of *Regio montantis*.

*Oetogessimus octauus mirabilis Annus.*  
was thought likewise accomplished, in the Sending of that great Fleete, Being the greatest

greatest in Strength, though not in Number, of all that euer swamme vpon the Sea. As for *Cleons* Dreame, I thinke it was a Iest. It was, that he was deuoured of a long Dragon; And it was expounded of a Maker of Sauages, that troubled him exceedingly. There are Numbers of the like kinde; Especially if you include *Dreames*, and *Predictions* of *Astrologie*. But I haue set downe these few onely of certaine Credit, for Example. My Iudgement is, that they ought all to be despised; And ought to serue, but for Winter Talke, by the fire side. Though when I say *Despised*, I meane it as for Beliefe: For otherwise, the Spreading or Publishing of them, is in no sort to be *Despised*; For they haue done much Milchiefe: And I see many seuer Lawes made to suppress them, That, that hath giuen them Grace, and some credit, consisteth in three Things. First, that Men marke, when they hit, and neuer marke, when they misse: As they doe, generally, also of *Dreames*. The second is, that probable Coniectures, or obscure Traditions, many times, turne themselves



selues into *Prophecies*: While the Nature of Man, which coueteth *Diuination*, thinkes it no Perill to foretell that, which indeed they doe but collect. As that of *Seneca's* Verse. For so much was then subiect to Demonstration, that the Globe of the Earth, had great Parts beyond the *Atlanticke*; Which mought be Probably conceiued, not to be all Sea: And adding thereto, the Tradition in *Plato's Timew*, and his *Atlanticus*, it mought encourage One, to turne it to a *Prediction*. The third, and last ( which is the Great one ) is that almost all of them, being infinite in Number, haue beene Impostures, and by idle and crafty Braines, meerely contriued and faigned, after the Euent Past.

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Of

## Of Ambition.

## XXXVI.

**A**mbition is like *Choler*, which is an Humour, that maketh Men Active, Earnest, Full of Alacritie, and Stirring, if it be not stopped. But if it be stopped, and cannot haue his Way, it becommeth Aduſt, and thereby Maligne and Venomous. So *Ambitious Men*, if they finde the way Open for their Riſing, and ſtill get forward, they are rather Buſie than Dangerous; But if they be checkt in their deſires, they become ſecretly diſcontent, & looke vpon Men and matters, with an Euill Eye; And are beſt pleaſed, whē Things go backward; Which is the worſt Property, in a Seruant of a Prince or State. Therefore it is good for Princes, if they vſe *Ambitious Men*, to handle it ſo, as they be ſtill Progreſſiue, and  
not



not Retrograde: which because it cannot be without Inconuenience, it is good not to vse such Natures at all. For if they rise not with their seruice, they will take Order to make their Seruice fall with them. But since we haue said, it were good not to vse Men of *Ambitious Natures*, except it be vpon necessitie, it is fit we speake, in what Cases, they are of necessitie. Good Commanders in the Warres, must be taken, be they neuer so *Ambitious*: For the Vse of their Seruice dispenseth with the rest; And to take a Soldier without *Ambition*, is to pull off his Spurres. There is also great vse of *Ambitious Men*, in being Skreenes to Princes, in Matters of Danger and Enuie: For no Man will take that Part, except he be like a Seeld Doue, that mounts and mounts, because he cannot see about him. There is vse also of *Ambitious Men*, in Pulling downe the Greatnesse of any Subiect that ouer-tops: As *Tiberius* vled *Macro* in the Pulling downe of *Seianus*. Since therefore they must be vled, in such Cases, there resteth to speake,

how they are to be brideled, that they may be lesse *Dangerous*. There is lesse *danger* of them, if they be of Meane Birth, than if they be Noble: And if they be rather Harsh of Nature, than Gracious and Popular. And if they be rather New Raised, than growne Cunning, and Fortified in their Greatnesse. It is counted by some, a weaknesse in Princes, to haue *Fauourites*: But it is, of all others, the best Remedy against *Ambitious Great Ones*. For when the Way of Pleasuring and Displeasuring, lieth by the *Fauourite*, it is Impossible, Any Other should be *Ouer-great*. Another meanes to curbe them, is to Ballance them by others, as Proud as they. But then there must be some Middle Counsellours, to keepe things steady: For without that ballast, the Ship will roule too much. At the least, a Prince may animate and inure some Meaner Persons, to be, as it were, Scourges to *Ambitious Men*. As for the hauing of them Obnoxious to Ruine, if they be of fearefull Natures, it may doe well: But if they be Stout,

and



and Daring, it may precipitate their Designs; and prove dangerous. As for the pulling of them downe, if the Affaires require it, and that it may not be done with safety suddainly, the onely Way is, the Enterchange continually of Favours, and Disgraces; whereby they may not know, what to expect; And be, as it were, in a Wood. Of *Ambitions*, it is lesse harmefull, the *Ambition* to preuaile in great Things, than that other, to appeare in euery thing; For that breeds Confusion, and marres Businesse. But yet, it is lesse danger, to haue an *Ambitious* Man, stirring in Businesse, than Great in Dependances. He that seeketh to be Eminent amongst Able Men, hath a great taske; but that is euer good for the Publique. But he that plots, to be the onely Figure amongst Ciphars, is the decay of an whole Age. *Honour* hath three Things in it: The Vantage Ground to doe good: The approach to Kings, and principall Persons: And the Raifing of a Mans owne Fortunes. He that hath the best of these Intentions, when he aspi-  
F f 3 recth,

reth, is an Honest Man : And that Prince, that can discerne of these Intentions, in Another that aspireth, is a wise Prince. Generally, let Princes and States, choose such Ministers, as are more sensible of Duty, than of Rising; And such as loue Businesse rather vpon Conscience, than vpon Brauery : And let them Discerne a Busie Nature, from a willing Minde.

fo



# Of Masques and Triumphs.

## XXXVII.



These Things are but Toyes, to come amongst such Serious Observations. But yet, since Princes will haue such Things, it is better, they should be Graced with Elegancy, than Daubed with Cost. *Dancing to Song*, is a Thing of great State, and Pleasure. I vnderstand it, that the Song be in quire, placed aloft, and accompanied with some broken Musicke: And the Ditty fitted to the Deuice. *Acting in Song*, especially in *Dialogues*, hath an extreme Good Grace: I say *Acting*, not *Dancing*, (For that is a Meane and Vulgar Thing;) And the *Voices* of the *Dialogue*, would be Strong and Manly, (A Basse, and a Tenour, No Treble;)

ble; ) And the *Ditty* High and Tragically; Not nice or Dainty. *Seuerall Quires*, placed one oueragainst another, and taking the Voice by Catches, *Antheme* wise, giue great Pleasure. *Turning Dances* into *Figure*, is a childish Curiosity. And generally, let it be noted, that those Things, which I here set downe, are such, as doe naturally, take the Sense, and not respect Petty Wonderments. It is true, the *Alterations of Scenes*, so it be quietly, and without Noise, are things of great Beauty, and Pleasure: For they feed and relceue the Eye, before it be full of the same Obiect. Let the *Scenes* abound with *Light*, specially *Coloured* and *Varied*: And let the *Masquers* or any other, that are to come downe from the *Scene*, haue some *Motions*, vpon the *Scene* it selfe, before their Comming downe. For it drawes the Eye strangely, & makes it with great pleasure, to desire to see that, it cannot perfectly discern. Let the *Songs* be *Loud* and *Cheerefull*, and not *Chirpings*, or *Pulings*. Let the *Musicke* likewise, be *Sharpe*, and *Loud*, & *Well Placed*.

The



The *Colours*, that shew best by Candle-light, are ; White, Carnation, and a Kinde of Sea-Water-Greene; and *Oes*, or *Spangs*, as they are of no great Cost, so they are of most Glory. As for *Rich Embroydery*, it is lost, and not Discerned. Let the *Sutes* of the *Masquers*, be Gracefull, and such as become the Person, when the *Vizars* are off : Not after Examples of Knowne Attires ; Turks, Soldiers, Mariners, and the like. Let *Antimasques* not be long ; They haue beene commonly of Fooles, Satyres, Baboons, Wilde-Men, Antiques, Beasts, Sprites, Witches, Ethiopes, Pigmies, Turquets, Nymphs, Rusticks, Cupids, Statuas, Mouing, and the like. As for *Angels*, it is not Comicall enough, to put them in *Anti-Masques* ; And any Thing that is hideous, as Deuils, Giants, is on the other side as vnfit : But chiefly, let the *Musicke* of them, be Recreatiue, and with some strange Changes. Some *Sweet Odours*, suddenly comming forth, without any drops falling, are, in such a Company, as there is Steame and Heat, Things of great  
G g Pleasure;

*Of Masques and Triumphs.*

Pleasure; & refreshment. *Double Masques*, one of Men, another of Ladies, addeth State, and Variety. But all is Nothing, except the *Roome* be kept Cleare, and Neat.

For *Iusts*, and *Tourneys*, and *Barriers*; The Glories of them, are chiefly in the Chariots, wherein the Challengers make their Entry; Especially if they be drawne with Strange Beasts; As Lions, Beares, Camels, and the like: Or in the Deuices of their Entrance, Or in Brauery of their Liucries; Or in the Goodly Furniture of their Horses, and Armour. But enough of these Toyces.

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OF

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# Of Nature in Men.

## XXXVIII.

**N**ature is Often Hidden;  
Sometimes Overcome;  
Seldome Extinguished.  
Force maketh Nature  
more violent in the Re-  
turne: Doctrine and Dis-  
course maketh Nature lesse Importune: But  
Custome onely doth alter & subdue Na-  
ture. Hee that seeketh Victory over his Na-  
ture, let him not set Himselfe too great, nor  
too smal Tasks: For the first, wil make him  
deiected by often Faylings; And the Secôd  
wil make him a smal Proceeder, though by  
often Preuailings. And at the first, let him  
practise with Helps, as Swimmers doe  
with Bladders, or Rushes: But after a  
Time, let him practise with disaduántages,  
as Dancers doe with thick Shooes. For it  
breeds great Perfection, if the Practice be

harder than the vse. Where *Nature* is mighty, & therefore the Victory hard, the Degrees had need be; First to Stay & Arrest *Nature* in Time; Like to Him, that would say ouer the Foure and Twenty Letters, when he was Angry: Then to goe lesse in Quantity; As if one should, in forbearing Wine, come from Drinking Healths, to a Draught at a Meale: And lastly, to Discontinue altogether. But if a Man haue the Fortitude, and Resolution, to enfranchise Himselfe at once, that is the best;

*Optimus ille Animi vindex, lædētia pectus  
Vincula qui rupit, dedoluitq; semel.*

Neither is the Ancient Rule amisse, to bend *Nature* as a wand, to a Contrary Extreme, whereby to set it right: Vnderstanding it, where the Contrary Extreme is no Vice. Let not a man force a Habit vpon himselfe, with a perpetuall Continuance, but with some Intermission. For both the Pause, reinforceth the new Onset; And if a Man, that is not perfect, be



euër in Practice, he shall as well practise his Errours, as his Abilities ; And induce one Habit of both : And there is no Meanes to helpe this, but by Seasonable Intermissions. But let not a Man trust his Victorie ouer his *Nature* too farre ; For *Nature* will lay buried a great Time, and yet reuiue, vpon the Occasion or Temptation. Like as it was with *Æsopes Damofell*, turned from a Catt to a Woman ; who sate very demurely, at the Boards End, till a Mouse ranne before her. Therefore let a Man, either auoid the Occasion altogether, Or put Himselfe often to it, that he may be little moued with it. A Mans *Nature* is best perceiued in Priuatenesse, for there is no Affectation ; In Passion, for that putteth a Man out of his precepts ; And in a new Case or Experiment, for there Custome leaueth him. They are happie Men, whose *Natures* sort with their Vocations ; Otherwise they may say, *Multiùm Incola fuit Anima mea* : when they conuerse in those Things, they doe not Affect. In Studies, whatsoeuer a man

commandeth vpon himfelfe, let him fet Houres for it: But whatfoeuer is agreeable to his *Nature*, let him take no Care, for any fet Times: For his Thoughts, will flie to it of Themfelues; So as the Spaces of other Businesse, or Studies, will suffice. A Mans *Nature* runnes either to Herbs, or Weeds; Therefore let him feasonably Water the One, and Destroy the other.



# Of Custome and Education.

## XXXIX.

**M**ens Thoughts are much according to their Inclination: Their Discourse and Speeches according to their Learning, and Infused Opinions; But their Deeds are after as they haue beene *Accustomed*. And therefore, as *Macciauel* well noteth ( though in an euill fauoured Instance ) There is no Trusting to the Force of Nature, nor to the brauery of Words; Except it be Corroborate by *Custome*. His Instance is, that for the Atchieuing of a desperate Conspiracie, a man should not rest vpon the Fiercenesse of any mans Nature, or his Resolute Vndertakings; But take such an one, as hath had his Hands formerly in Bloud. But *Macciauel* knew not of a *Friar Clement*, nor a *Rauillac*,  
nor

nor a *Iaureguy*, nor a *Baltazar Gerard* : yet his Rule holdeth still, that nature, nor the Engagement of Words, are not so forcible, as *Custome*. Onely Superstition is now so well aduanced, that men of the first Bloud, are as Firme, as Butchers by Occupation : And Votary Resolution is made Equipollent to *Custome*, euen in matter of Bloud. In other Things, the Predominancy of *Custome* is euery where Visible ; In so much, as a Man would wonder, to heare Men Professe, Protest, Engage, Giue Great Words, and then Doe iust as they haue Done before : As if they were Dead Images, and Engines moued onely by the wheelles of *Custome*. We see also the Raigne or Tyranny of *Custome*, what it is. The *Indians* ( I meane the Sect of their Wise Men ) lay Themselues quietly vpon a Stack of wood, and so Sacrifice themselues by Fire. Nay the Wiues striue to be burned with the Corples of their Husbands. The Lads of *Sparta*, of Ancient Time, were wont to be Scourged vpon the Altar of *Diana*, without



out so much as Queching. I remember in the beginning of *Queene Elizabeths* time of *England*, an *Irish* *Rebell* *Condemned*, put vp a *Petition* to the *Deputie*, that he might be hanged in a *With*, and not in an *Halter*, becaule it had beene so vsed, with former *Rebels*. There be *Monks* in *Russia*, for *Penance*, that will sit a whole *Night*, in a *Vessell* of *Water*, till they be *Ingaged* with hard *Ice*. Many *Examples* may be put, of the *Force* of *Custome*, both vpon *Minde*, and *Body*. Therefore, since *Custome* is the *Principall* *Magistrate* of *Mans* life; Let Men by all *Meanes* endeavour, to obtaine good *Customes*. Certainly, *Custome* is most perfect, when it beginneth in *Young* *Yeares*: This we call *Education*; which is, in effect, but an *Early* *Custome*. So we see, in *Languages*, the *Tongue* is more *Pliant* to all *Expressions* & *Sounds*, the *Ioynts* are more *Supple* to all *Feats* of *Actiuitie*, and *Motions*, in *Youth* than afterwards. For it is true, the late *Learners*, cannot so well take the *Plie*; Except it be in some *Mind*, that

haue not suffered themselves to fix, but haue kept themselves open and prepared, to receiue continuall Amendment, which is exceeding Rare. But if the Force of *Custome* Simple and Separate, be great; the Force of *Custome* Copulate, and Conioyned, & Collegiate, is far Greater. For there Example teacheth; Company comforteth; Emulation quickneth; Glory raiseth: So, as in such Places the Force of *Custome* is in his Exaltation. Certainly, the great Multiplication of Vertues vpon Humane Nature, resteth vpon Societies wel Ordained, and Disciplined. For Common-wealths, and Good Governments, doe nourish Vertue Growne, but doe not much mend the Seeds. But the Miserie is, that the most Effectuall Meanes, are now applied, to the Ends, least to be desired.



## Of Fortune.

## XL.



It cannot be denied, but Outward Accidents conduce much to *Fortune*: Fauour, Opportunitie, Death of Others, Occasion fitting Vertue. But chiefly, the Mould of a Mans *Fortune*, is in his owne hands. *Faber quisq; Fortune sue*; saith the Poet. And the most Frequent of Externall Causes is, that the Folly of one Man, is the *Fortune* of Another. For no Man prospers so suddenly, as by Others Errours. *Serpens nisi Serpentem comederit non fit Draco*. Ouert, and Apparent vertues bring forth Praise; But there be Secret and Hidden Vertues, that bring Forth *Fortune*. Certaine Deliueries of a Mans Selfe, which haue no Name. The Spanish Name, *Desemboltura*, partly ex-

presseth them : Whē there be not Stonds,  
 nor Restiuenesse in a Mans Nature ; But  
 that the wheelles of his Minde keepe way,  
 with the wheelles of his *Fortune*. For so  
*Liue* ( after he had described *Cato Maior*,  
 in these words ; *In isto viro, tantum Robur*  
*Corporis & Animi fuit, vt quocunq; loco na-*  
*tus esset, Fortunam sibi facturum videretur ;* )  
 falleth vpon that, that he had, *Versatile*  
*Ingenium*. Therefore, if a Man look Sharp-  
 ly, and attentiuely, hee shall see *Fortune*:  
 For though she be Blinde, yet shee is not  
 Inuisible. The Way of *Fortune*, is like the  
*Milken Way* in the Skie ; Which is a Mee-  
 ting or Knot, of a Number of Smal Stars ;  
 Not Scene asunder, but Giuing Light to-  
 gether. So are there, a Number of Little,  
 and scarce discerned Vertues, or rather Fa-  
 culties and Customes, that make Men  
*Fortunate*. The *Italians* note some of  
 them, such as a Man would little thinke.  
 When they speake of one, that cannot doe  
 amisse, they will throw in, into his other  
 Conditions, that he hath, *Poco di Matto*.  
 And certainly, there be not two more  
*Fortunate*



*Fortunate* Properties; Than to haue a *Little* of the *Foole*; And not *Too much* of the *Honest*. Therefore, Extreme Louers of their Country, or Masters, were neuer *Fortunate*, neither can they be. For when a Man placeth his Thoughts without Himselfe, he goeth not his owne Way. An hasty *Fortune* maketh an Enterpriser, and Remouer, ( The *French* hath it better; *Entreprenant*, or *Remuant* ) But the Exercised *Fortune* maketh the Able Man. *Fortune* is to be Honoured, and Respected, and it be but for her Daughters, *Confidence*, and *Reputation*. For those two Felicity breedeth: The first within a Mans Selfe; the Latter, in Others towards Him. All wise Men to decline the Enuie of their owne vertues, vsc to ascribe them to Prouidence and *Fortune*; For so they may the better assume them: And besides, it is Greatnesse in a Man, to be the Care, of the Higher Powers. So *Cesar* said to the Pilot in the Tempest, *Cesarem portas, & Fortunam eius*. So *Sylla* chose the Name of *Felix*, and not of *Magnus*. And it hath

bee ne noted, that thole, that ascribe openly too much to their owne Wildome, and Policie end *Infortunate*. It is written, that *Timotheus the Athenian*, after he had, in the Account he gaue to the State, of his Government, often interlaced this Speech; *And in this Fortune had no Part*; neuer prospered in any Thing he vndertooke afterwards. Certainly, there bee, whose *Fortunes* are like *Homers Verses*, that haue a Slide, and Easinesse, more than the Verses of other Poets: As *Plutarch* saith of *Timo-leons Fortune*, in respect of that of *Age-si-laus*, or *Epaminondas*. And that this should be, no doubt it is much, in a Mans selfe.

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Of



## Of Usury.

## XLI.

**M**Any haue made Wittie Inuectiues against *Usurie*. They say, that it is Pitie, the Deuill should haue Gods part, which is the *Tithe*. That the *Usurer* is the greatest Sabbath-Breaker, because his Plough goeth euery Sunday. That the *Usurer* is the *Droane*, that *Virgil* speaketh of:

*Ignatum Fucos Pecus à Præsepibus arcent.*  
That the *Usurer* breaketh the first Law, that was made for Mankinde, after the Fall; which was, *In sudore Vultus tui comedes Panem tuum*; Not, *In sudore Vultus alieni*. That *Usurers* should haue Orange-tawney Bonnets, because they doe *Iudaize*. That it is against Nature, for Money to beget Money; And the like. I say  
this

this onely, that *Usury* is a *Concessum propter Duritiem Cordis* : For since there must be Borrowing and Lending, and Men are so hard of Heart, as they will not lend freely, *Usury* must be permitted. Some Others haue made Suspicious, and Cunning Propositions, of Bankes, discovery of Mens Estates, and other Inuentions. But few haue spoken of *Usury* vscfully. It is good to set before vs, the *Incommodities*, and *Commodities* of *Usury*; That the Good may be, either Weighed out, or Culled out; And warily to prouide, that while we make forth, to that which is better, we meet not, with that, which is worse.

The *Discommodities* of *Usury* are. First, that it makes fewer Merchants. For were it not, for this Lazie Trade of *Usury*, Money would not lie still, but would, in great part, be Employed vpon Merchandizing; Which is the *Vena porta* of Wealth in a State. The Second, that it makes Poore Merchants. For as a Farmer cannot husband his Ground so well, if he sit at a great Rent; So the Merchant cannot driue his



his Trade so well, if he sit at great *Usury*. The Third is incident to the other two; And that is, the decay of Customes of Kings or States, which Ebb or flow with Merchandizing. The Fourth, that it bringeth the Treasure of a Realme or State, into a few Hands. For the *Usurer* being at Certainties, and others at Vncertainties, at the end of the Game, Most of the Money will be in the Box; And euer a State flourisheth, when Wealth is more equally spread. The fifth, that it beats downe the Price of Land: For the Employment of Money, is chiefly, either Merchandizing, or Purchasing; And *Usury* Way-layes both. The Sixth, that it doth Dull and Dampe all Industries, Improvements, and new Inuentions, wherein Mony would be Stirring, if it were not for this Slugge. The Last, that it is the Canker and Ruine of many Mens Estates; which in proceſſe of Time breeds a Publike Pouertie.

On the other side, the *Commodities* of *Usury* are: First, that howſocuer *Usury* in

some respect hindereth Merchandizing, yet in some other it aduanceth it: For it is certain, that the Greatest Part of Trade, is driuen by Young Merchants, vpon Borrowing at Interest: So as if the *Usurer*, either call in, or keepe backe his Money, there will ensue presently a great Stand of Trade. The Second is, That were it not, for this easie borrowing vpon *Interest*, Mens necessities would draw vpon them, a most sudden vndoing; In that they would be forced to sell their Meanes ( be it Lands or Goods ) farre vnder Foot, and so, whereas *Usury* doth but Gnaw vpon them, Bad Markets would Swallow them quite vp. As for Mortgaging, or Pawning, it will little mend the matter; For either Men will not take Pawnes without *Use*; Or if they doe, they will looke precisely for the Forfeiture. I remember a Cruell Moneyed Man, in the Country, that would say; The Deuill take this *Usury*, it keepes vs from Forfeitures, of Mortgages, and Bonds. The third and Last is; That it is a Vanitie to conceiue, that



that there would be Ordinary Borrowing without Profit; And it is impossible to conceiue, the Number of Inconueniences, that will ensue, if Borrowing be Cramped. Therefore, to speake of the abolishing of *Usury* is Idle. All States haue euer had it, in one Kinde or Rate, or other. So as that Opinion must be sent to *Vtopia*.

To speake now, of the *Reformation* and *Reiglement* of *Usury*; How the *Discommodities* of it may be best auoided, and the *Commodities* retained. It appeares by the Ballance, of *Commodities*, and *Discommodities* of *Usury*, Two Things are to be Reconciled. The one, that the *Tooth* of *Usurie* be grinded, that it bite not too much: The other, that there be left open a Meanes, to inuite Moneyed Men, to lend to the Merchants, for the Continuing and Quickning of Trade. This cannot be done, except you introduce, two seuerall *Sorts* of *Usury*; A *Lesse*, and a *Greater*. For if you reduce *Usury*, to one Low Rate, it will ease the common Borrower, but the Merchant will be to seeke for Money. And

it is to be noted, that the Trade of Merchandize, being the most Lucrative, may beare *Usury* at a good Rate; Other Contracts not so.

To serue both Intentions, the way would be briefly thus. That there be *Two Rates of Usury*; The one Free, and Generall for All; The other vnder *Licence* only, to *Certaine Persons*, and in *Certaine places* of *Merchandizing*. First therefore, let *Usury* in generall be reduced to *Fiue in the Hundred*; And let that Rate be proclaimed to be Free and Current; And let the State shut it selfe out, to take any Penalty for the same. This will preserve Borrowing from any generall Stop or Drinesse. This will ease infinite Borrowers in the Countrey. This will, in good Part, raise the Price of Land, because Land purchased at Sixteene yeares Purchase, will yeeld Six in the Hundred, and somewhat more, whereas this Rate of Interest, Yields but Fiue. This, by like reason, will Encourage and edge, Industrious and Profitable Improvements; Because Many will rather venture in that kinde,



kinde, than take Fiue in the hundred, especially hauing beene vsed to greater Profit. Secondly, let there be *Certaine Persons licenced to Lend, to knowne Merchants, vpon Usury at a High Rate*; and let it be with the Cautions following. Let the Rate be, euen with the Merchant himselfe, somewhat more easie, than that he vsed formerly to pay: For, by that Meanes, all Borrowers shall haue some ease, by this Reformation, be he Merchant, or whosoever. Let it be no Banke or Common Stocke, but euery Man be Master of his owne Money. Not that I altogether Mislike Banks, but they will hardly be brooked, in regard of certain suspicions. Let the State be answered, some small Matter, for the Licence, and the rest left to the Lender: for if the Abatement be but small, it will no whit discourage the Lender. For he, for Example, that tooke before Ten or Nine in the Hundred, will sooner descend to Eight in the Hundred, than giue ouer his trade of *Usury*; And goe from *Certaine Gains*, to *Gains of Hazard*. Let

these Licensed Lenders be in Number Indefinite, but restrained to Certaine Principall Cities and Townes of Merchandizing: For then they will be hardly able, to Colour other Mens Monyes, in the Country: So as the *Licence of Nine*, will not sucke away the current *Rate of Five*. For no Man will Lend his Moneyes farre off, nor put them into vnknowne Hands.

If it be Obiected, that this doth, in a Sort, Authorize *Usury*, which before was, in some places, but Permissiue: The Answer is, That it is better, to Mitigate *Usury* by *Declaration*, than to suffer it to Rage by *Connivence*.



# Of Youth

And Age.

XLII.



Man that is *Young in yeares*, may be Old in Houres, if he haue lost no Time. But that happeneth rarely. Generally, *youth* is like the first Cogitations, not so Wise as the Second. For there is a *youth* in thoughts as well as in Ages. And yet the Inuention of *Young Men*, is more liuely, than that of Old: And Imaginations streame into their Mindes better, and, as it were, more Diuinely. Natures that haue much Heat, and great and violent desires and Perturbations, are not ripe for Action, till they haue passed the Meridian of their yeares: As it was with *Julius Cesar*, and *Septimius Seuerus*. Of the latter of whom, it is said, *Iuuentutem egit, Erroribus, inò Furoribus, plenam*. And yet he was the Ablest Emperour, almost,

almost, of all the List. But Reposed Natures may doe well in *Youth*. As it is seene, in *Augustus Caesar*, *Cosmus* Duke of *Florence*, *Gaston de Foix*, and others. On the other side, Heat and Viuacity in *Age*, is an Excellent Composition for Businesse. *Young Men*, are Fitter to Inuent than to Iudge; Fitter for Execution, than for Countell; and Fitter for new Proiects, than for settled Businesse. For the Experience of *Age*, in Things that fall within the compasse of it, directeth them; But in new Things, abuseth them. The Errours of *Young Men* are the Ruine of Businesse; But the Errours of *Aged Men* amount but to this; That more might haue beene done or sooner. *Young Men*, in the Conduct, and Mannage of Actions, Embrace more than they can Hold, Stirre more than they can Quiet; Fly to the End, without Consideration of the Meanes, and Degrees; Pursue some few Principles, which they haue chancep vpon absurdly; Care not to Innouate, which draws vnknowne Inconueniences;



Use extreme Remedies at first; And, that which doubleth all Errours, will not acknowledge, or retract them; like an vnready Horse, that will neither Stop, nor Turne. *Men of Age*, Obiect too much, Consult too long, Adventure too little, Repent too soone, and seldome driue Business home to the full Period; But content themselves with a Mediocrity of Success. Certainly, it is good to compound Employments of both; For that will be Good for the *Present*, because the Vertues of either *Age*, may correct the defects of both: And good for Succession, that *Young Men* may be Learners, while *Men in Age* are Actors: And lastly, Good for *Externe Accidents*, because Authority followeth *Old Men*, And Fauour and Popularity *Youth*. But for the Morall Part, perhaps *Youth* will haue the preheminence, as *Age* hath for the Politique. A certaine *Rabbine*, vpon the Text; *Your Young Men shall see visions, and your Old Men shall dreame dreames*; Interreth, that *Young Men* are admitted nearer to God

than *Old*; because *Vision* is a clearer Reue-  
 lation, than a *Dream*. And certainly, the  
 more a Man drinketh of the World, the  
 more it intoxicateth; And *Age* doth pro-  
 fit rather in the Powers of Vnderstanding,  
 than in the Vertues of the Will and Affe-  
 ctions. There be some haue an Over-  
 early Ripenesse in their yeares, which fa-  
 deth betimes: These are first, Such as haue  
 Brittle Wits, the Edge whereof is soone  
 turned; Such as was *Hermogenes* the Rbe-  
 torician, whose Bookes are exceeding Sub-  
 till; Who afterwards waxed Stupid. A  
 Second Sort is of those, that haue some  
 naturall Dispositions, which haue better  
 Grace in *Youth*, than in *Age*: Such as is a  
 fluent and Luxuriant Speech; which be-  
 comes *Youth* well, but not *Age*: So *Tul-*  
*ly* saith of *Hortensius*; *Idem manebat, neq;*  
*idem decebat*. The third is of such, as take  
 too high a Straine at the first; And are  
 Magnanimous, more than Tract of yeares  
 can vphold. As was *Scipio Africanus*, of  
 whom *Liuy* saith in effect; *Ultima primis*  
*cedebant*.



## Of Beauty.

## XLIII.

**V**ertue is like a Rich Stone, best plaine set: And surely, Vertue is best in a Body, that is comely, though not of Delicate Features: And that hath rather Dignity of Presence, than *Beauty* of Aspect. Neither is it almost seene, that very *Beautiful Persōs*, are otherwise of great Vertue. As if Nature, were rather Busie not to erre, than in labour, to produce Excellēcy. And therefore, they proue Accomplished, but not of great Spirit; And Study rather Behaviour, than Vertue. But this holds not alwayes; For *Augustus Cæsar*, *Titus Vespasianus*, *Philip le Belle of France*, *Edward the Fourth of England*, *Alcibiades of Athens*, *Ismael the Sophy of Persia*, were all High & Great Spirits; And yet the most Beautifull

Men of their Times. In *Beauty*, that of Fa-  
 vour, is more than that of Colour, And that  
 of Decent & Gracious Motion, more than  
 that of Fa-*uour*. That is the best Part of  
*Beauty*, which a Picture cannot expresse;  
 No nor the first Sight of the Life. There is  
 no Excellent *Beauty*, that hath not some  
 Strangenesse in the Proportion. A man  
 cannot tell, whether *Apelles*, or *Albert*  
*Durer*, were the more Trifler: Whereof the  
 one would make a Personage by Geo-  
 metricall Proportions: The other, by  
 taking the best Parts out of Diuers Faces,  
 to make one Excellent. Such Personages,  
 I thinke, would please no Body, but the  
 Painter, that made them. Not but I thinke  
 a Painter, may make a better Face, than  
 euer was; But he must doe it, by a kinde  
 of Felicity, (As a Musician that maketh  
 an excellent Ayre in Musicke) And not  
 by Rule. A man shall see Faces, that if you  
 examine them, Part by Part, you shall  
 finde neuer a good; And yet all together  
 doe well. If it be true, that the Principall  
 Part of *Beauty*, is in decent Motion, cer-  
 tainly



certainly it is no marvaile, though *Persons in*  
*Yeares*, seeme many times more Amiable;  
*Pulchrorum Autumnus pulcher* : For no  
*Youth* can be comely, but by Pardon,  
 and considering the *Youth*, as to make  
 up the comeliness. *Beauty* is as Summer-  
 Fruits, which are easie to corrupt, and  
 cannot last : And, for the most part, it  
 makes a dissolute *Youth*, and an *Age* a little  
 out of countenance : But yet certainly  
 againe, if it light well, it maketh Vertues  
 shine, and Vices blush.

Of  
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## Of Deformitie.

## XLIII.

**D**eformed Persons are commonly euen with Nature ; For as Nature hath done ill by them ; So doe they by Nature: Being for the most part, (as the Scripture saith) void of Naturall Affection; And so they haue their Reuenge of Natures, Certainly there it a Consent betweene the Body & the Minde; And where Nature erreth in the One, she ventureth in the Other. *Vbi peccat in vno, periclitatur in altero.* But because, there is in Man, an Election touching the Frame of his minde, & a Necessity in the Frame of his Body, the Starres of Naturall Inclination, are sometimes obscured, by the Sun of Discipline, & Vertue: Therefore, it is good to consider of Deformity, not as a Signe, which is more Decei-



Deceivable, But as a Cause, which seldom faileth of the Effect. Whosoever hath any Thing fixed in his Person, that doth enduce Contempt, hath also a perpetuall Spurre in himselfe, to rescue and deliuer himselfe from Scorne: Therefore all *Deformed Persons* are extreme Bold. First, as in their owne Defence, as being exposed to Scorne; But in Processe of Time, by a Generall Habit. Also it stirreth in them Industry, and especially of this kinde, to watch and obserue the Weaknesse of Others, that they may haue somewhat to repay. Againe, in their Superiours, it quencherh Ielousie towards them, as Persons that they thinke they may at pleasure despise: And it layeth their Competitours and Emulatours asleepe; As neuer beleeuing, they should be in possibility of aduancement, till they see them in Possession. So that, vpon the matter, in a great Wit, *Deformity* is an Advantage to Rising. Kings in Ancient Times, ( And at this present in some Countries, ) were wont to put Great Trust in *Eunuchs*; Because they, that are Enuious

Envious towards All, are more Obnoxious and Officious towards One. But yet their Trust towards them, hath rather beene as to good Spialls, and good Whispersers; than good Magistrates, and Officers. And much like is the Reason of *Deformed Persons*. Still the Ground is, they will, if they be of Spirit, seeke to free themselves from Scorne; Which must be, either by Vertue, or Malice: And therefore, let it not be Maruelled, if sometimes they proue Excellent Persons; As was *Agessilaus*, *Zanger* the Sonne of *Solyman*, *Æsope*, *Gasca* President of *Peru*; And *Socrates* may goe likewise amongst them; with Others.

Of



## Of Building.

## XL V.



**H**ouses are built to Liue in, and not to Looke on : Therefore let Vse bee preferred before Vniformity ; Except where both may be had. Leauē the Goodly Fabricks of *Houses*, for Beauty only, to the *Enchanted Palaces* of the *Poets* : Who build them with small Cost. He that builds a faire *House*, vpon an *ill Seat*, committeth Himselfe to Prison. Neither doe I reckon it an *ill Seat*, only, where the Aire is Vnwholesome; But likewise where the Aire is vnequall; As you shall see many Fine *Seats*, set vpon a knap of Ground, Enuironed with Higher Hills round about it: whereby the Heat of the Sunne is pent in, and the Wind gathereth as in Troughs ; So as you shall haue, and that suddenly, as great Diuersitie of Heat and  
 Ll Cold,

Cold, as if you Dwelt in severall Places. Neither is it *ill Aire* onely, that maketh an *ill Seat*, but Ill Wayes, Ill Markets ; And, if you will consult with *Momus*, Ill Neighbours. I speake not of many More: Want of Water ; Want of Wood, Shade, and Shelter ; Want of Fruitfulnesse, and mixture of Grounds of severall Natures; Want of Prospect ; Want of Leuell Grounds; Want of Places, at some neare Distance, for Sports of Hunting, Hawking, and Races; Too neare the Sea; too remote; Having the Commodity of Nauigable Rivers, or the Discommodity of their Overflowing; Too farre off from great Citties, which may hinder Businesse ; Or too neare them, which Lurcheth all Prouisions, & maketh euery Thing deare: Where a Man hath a great Liuing laid together, and where he is scanted : All which, as it is impossible, perhaps, to finde together, so it is good to know them, and thinke of them, that a Man may take as many as he can : And if he haue severall Dwellings, that he sort them so, that what he wanteth



teth in the One, he may finde in the Other. *Lucullus* answered *Popey* well; Who when hee saw his Stately Galleries, and Roomes, so Large and Lightsome, in one of his Houses, said, Surely, an excellent Place for Summer, but how doe you in Winter? *Lucullus* answered, Why doe you not thinke me as wise, as some Fowle are, that euer change their Aboad towards the Winter?

To passe from the Seat, to the House it selfe; We will doe as *Cicero* doth, in the Oratours Art; Who writes Bookes *De Oratore*, and a Booke he entitles *Orator*: Whereof the Former deliuers the Precepts of the Art; And the Latter the Perfection. We will therefore describe a Princely Palace, making a brieve Modell thereof. For it is strange to see, now in Europe, such Huge Buildings, as the *Vatican*, and *Escuriall*, and some Others be, and yet scarce a very Faire Roome in them.

First therefore, I say you cannot haue a Perfect Palace, except you haue two seuerall Sides; A Side for the Banquet, as is spoken of in the Booke of *Hester*;

And a Side; for the *Houſbold*: The One for Feaſts and Triumphs, and the Other for Dwelling. I vnderſtand both theſe Sides, to be not onely Returnes, but Parts of the *Front*; And to be vni-forme without, though ſeuerally Partitioned within; And to be on both Sides, of a Great and *Statelſy Tower*, in the Middleſt of the *Front*; That as it were, ioyneth them together, on either Hand. I would haue on the Side of the *Banquet*, in front, one onely *Goodly Roome*, aboue Staires, of ſome Forty Foot high; And vnder it, a Roome, for a *Dreſſing* or *Preparing Place*, at times of Triumphs. On the other Side, which is the *Houſbold Side*, I wiſh it diuided at the firſt, into a *Hall*, and a *Chappell*, (with a Partition betweene;) Both of good State, and Bigneſſe: And thoſe not to goe all the length, but to haue, at the further end, a *Winter*, and a *Summer Parler*, both Faire: And vnder theſe Roomes, A Faire and Large *Cellar*, ſunke vnder Ground: And likewiſe, ſome *Prinſe Kitchins*, with *Butteries*, and *Pantries*, and the like.



like. As for the *Tower*, I would haue it two Stories, of Eightene Foot High a peece, aboue the two Wings; And a Goodly *Leads* vpon the Top, railed with Statua's interpoled; And the same *Tower* to bee diuided into Roomes, as shall be thought fit. The Staires likewise, to the vpper Roomes, let them be vpon a Faire open *Newell*, and finely railed in, with *Images of Wood*, cast into a Brasse Colour: and a very faire *Landing Place* at the Top. But this to be, if you doe not point, any of the lower Roomes, for a Dining Place of Seruants. For otherwise, you shall haue the Seruants Dinner, after your owne: For the Steame of it will come vp as in a Tunnell. And so much for the *Front*. Only, I vnderstand the Height of the first Staires, to be Sixteene Foot, which is the Height of the Lower Roome.

Beyond this *Front*, is there to be a Faire *Court*, but three Sides of it, of a Farre Lower building, than the *Front*. And in all the foure Corners of that Court, Faire Staire Cases, cast into *Turrets*, on the Outside,

side, and not within the Row of *Buildings* themselves. But those *Towers*, are not to be of the Height of the *Front*; But rather Proportionable to the Lower *Building*. Let the *Court* not be pauced, for that striketh vp a great Heat in Summer, and much Cold in Winter. But onely some Side Alleys, with a Crosse, and the *Quarters* to Graze, being kept Shorne, but not too neare Shorne. The Row of *Returne*, on the *Banquet Side*, Let it be all *Stately Galleries*; In which *Galleries*, Let there be three, or fiue, fine *Cupola's*, in the Length of it, placed at equall distance: And fine *Coloured Windowes* of Seuerall workes. On the Household Side, *Chambers of Presence*, and Ordinary Entertainments, with some *Bed chambers*; And let all three Sides, be a double House, without Thorow Lights, on the Sides, that you may haue Roomes from the Sunne, both for Fore-noone, and After-noone. Cast it also, that you may haue Roomes, both for Summer, and Winter: Shadie for Summer, and Warme for Winter. You shall haue some-  
times



times Faire Houses, so full of Glasse, that one cannot tell, where to become, to be out of the Sunne, or Cold : For *Inbowed Windows*, I hold them of good Use ; ( In Cities indeed, *Vpright* doe better, in respect of the Vniformity towards the Street ; ) For they bee Pretty Retiring Places for Conference ; And besides , they keepe both the Wind, and Sunne off : For that which would strike almost thorow the Roome, doth scarce passe the *Window*. But let them be but few, Foure in the *Court*, On the sides onely.

Beyond this *Court*, let there be an *Inward Court* of the same Square, and Height ; Which is to be enuironed, with the *Garden*, on All Sides : And in the Inside, Cloistered on all Sides, vpon Decent and Beautifull Arches, as High as the first Story. On the *Vnder Story*, towards the *Garden*, Let it be turned to a *Grotta*, or Place of Shade, or Estiuation. And onely haue opening and *Windows* towards the *Garden*, And be Leuell vpon the Floare, no whit sunke vnder Ground, to auoid all  
Dam-

Dampishnesse. And let there be a *Fountain*, or some faire *Worke of Statua's*, in the Middest of this Court; And to be Paued as the other Court was. These Buildings to be for *Prinie Lodgings*, on both Sides; And the End, for *Prinie Galleries*. Whereof, you must fore-see, that one of them, be for an *Infirmery*, if the Prince, or any Speciall Person should be Sicke, with *Chambers*, *Bed-chamber*, *Anticamera*, and *Recamera*, ioyning to it. This vpon the Second Story. Vpon the *Ground Story*, a Faire *Gallery*, Open, vpon *Pillars*: And vpon the *third Story* likewise, an *Open Gallery* vpon *Pillars*, to take the Prospect, and Freshnesse of the *Garden*. At both Corners of the further Side, by way of Returne, Let there be two Delicate or Rich *Cabinets*, Daintily Paued, Richly Hanged, Glased with *Crystalline Glasse*, and a Rich *Cupola* in the Middest; And all other Elegancie that may be thought vpon. In the *Vpper Gallery* too, I wish that there may be, if the Place will yeeld it, some *Fountains* Running, in diuers Places, from the wall.



Wall, with some fine Auoidances. And thus much, for the Modell of the *Palace*: Saue that, you must haue, before you come to the *Front*, three Courts. A *Greene Court Plain*, with a Wall about it: A *Second Court* of the same, but more Garnished, with little Turrets, or rather Embellishments, vpon the Wall: And a *Third Court*, to make a Square with the *Front*, but not to be built, nor yet enclosed with a Naked Wall, but enclosed with *Tarrasses*, Leaded aloft, and fairely garnished, on the three Sides; And Cloistered on the Inside, with Pillars, and not with Arches Below. As for *Offices*, let them stand at Distance, with some *Low Galleries*, to passe from them, to the *Palace* it Selfe.

**M m** **Of**

## Of Gardens.

## XLVI.



**G**OD Almighty first Planted a Garden. And indeed, it is the Purest of Humane pleasures. It is the Greatest Refreshment to the Spirits of Man ; Without which, *Buildings* and *Palaces* are but Grosse Handy-workes : And a Man shall euer see, that when Ages grow to Ciuility and Elegancy, Men come to *Build Stately*, sooner than to *Garden Finely* : As if *Gardening* were the Greater Perfection. I doe hold it, in the Royall Ordering of *Gardens*, there ought to be *Gardens*, for all the *Moneths* in the *Yeare* : In which, seuerally, Things of Beauty, may be then in Season. For *December*, and *Ianuary*, and the Latter Part of *November*, you must take such Things, as are Greene all Winter : Holly ; Iuy ; Bayes ; Iuniper ; Cipresse Trees ; Eugh ; Pine-



Pine-Apple-Trees ; Firre-Trees ; Rose-Mary ; Lauender ; Periwinkle, the White, the Purple, and the Blew ; Germander ; Flagges ; Orange-Trees ; Limon-Trees ; And Mirtles, if they be stoued ; and Sweet Marioram warme set. There followeth, for the latter part of *Ianuary*, and *February*, the Mezerion tree, which then blossomes ; Crocus Vernus, both the Yellow, and the Gray ; Prime-Roses ; Anemones ; The Early Tulippa ; Hiacynthus Orientalis ; Chamaïris ; Frettellaria. For *March*, There come Violets, specially the Single Blew, which are the Earliest ; The Yellow Daffadill ; The Dazy ; The Almond-Tree in Blossome ; The Peach-Tree in Blossome ; The Cornelian-Tree in Blossome ; Sweet-Briar. In *Aprill* follow, The Double white Violet ; The Wall-flower ; The Stocke-Gilly-flower ; The Couflip, Flower-De-lices, and Lillies of all Natures ; Rose-mary-flowers ; The Tulippa ; The Double Piony ; The Pale Daffadill ; The French Hony-Suckle ; The Cherry-Tree in Blossome ; The Dammasin, and Plum-

Trees in Blossome ; The White-Thorne in Leaf ; The Lelacke Tree. In *May*, and *June*, come Pincks of all sorts. Specially the Blush Pincke ; Roses of all kindes, except the Muske, which comes later ; Hony-Suckles ; Strawberies ; Buglosse ; Columbine ; The French Mary-gold ; Flos Africanus ; Cherry-Tree in Fruit ; Ribes ; Figges in Fruit ; Raspes ; Vine Flowers ; Lauender in Flowers ; The Sweet Satyrian, with the White-Flower ; Herba Mulcaria ; Liliū Conuallium ; The Apple-tree in Blossome. In *July*, come Gilly-flowers of all Varieties ; Muske-Roses ; The Lime-Tree in blossome ; Early Peares, and Plummes in Fruit, Ginnings ; Quadlings. In *August*, come Plummes of all sorts in Fruit ; Peares ; Apricockes ; Berberies ; Filberds ; Muske-Melons ; Monks Hoods, of all colours. In *September*, come Grapes ; Apples ; Poppies of all colours ; Peaches ; Melo-Cotones ; Nectarines ; Cornelians ; Wardens ; Quinces. In *October*, and the beginning of *November*, come Seruices ; Medlars ; Bullites ; Roses Cut or Remo-  
ued



ned to come late ; Hollyokes ; and such like. These Particulars are for the *Climate* of *London* ; But my meaning is Perceiued, that you may haue *Ver Perpetuum*, as the Place affords.

And because, the *Breath* of Flowers, is farre Sweeter in the Aire, (where it comes and Goes, like the Warbling of Musicke) than in the hand, therefore nothing is more fit for that delight, than to know, What be the *Flowers*, and *Plants*, that doe best perfume the Aire. Roses Damask and Red, are fast Flowers of their Smells ; So that, you may walk by a whole Row of them, and finde nothing of their Sweetnesse ; Yea though it be, in a Mornings Dew. Bayes likewise yeeld no Smell, as they grow. Rosemary little ; Nor Sweet Marioram That, which aboue all Others, yeelds the *Sweetest Smell* in the Aire, is the *Violet* ; Specially the White double-Violet, which comes twice a yeare, About the middle of *April*, and about *Bartholomew-tide*. Next to that is, the Muske-Role, Then the Strawberry Leaucs dying, with a most

Excellent Cordiall Smell. Then the Flower of the Vines ; It is a little dust, like the dust of a Bent, which growes vpon the Cluster, in the First comming forth. Then Sweet-Briar. Then Wall-Flowers, which are very Delightfull, to be set vnder a Parler, or Lower Chamber Window. Then Pincks, and Gilly-Flowers, specially the Matted Pinck, and Cloue Gilly-flower. Then the Flowers of the Lime tree. Then the Hony-Suckles, so they be somewhat a farre off. Of Beane-Flowers I speake not, because they are Field Flowers. But those which *Perfume* the Aire most delightfully, not *passed by* as the rest, but being *Treden vpon* and *Crushed*, are Three : That is Burnet, Wild-Time, and Water-Mints. Therefore, you are to set whole Allies of them, to haue the Pleasure, when you walk or tread.

For Gardens, ( Speaking of those, which are indeed *Prince-like*, as wee haue done of *Buildings* ) the Contents, ought not well to bee, vnder *Thirty Acres of Ground* ; And to bee diuided into three Parts :



Parts : A *Greene* in the Entrance ; A *Heath* or *Desart* in the going forth ; and the *Maine Garden* in the midst ; Besides *Alleyes*, on both Sides. And I like well, that *Foure Acres* of Ground, bee assigned to the *Greene* ; Six to the *Heath*, *Foure* and *Foure* to either *Side* ; And *Twelve* to the *Maine Garden*. The *Greene* hath two pleasures ; The one, because nothing is more pleasant to the Eye, than *greene Grasse* kept finely shorne ; The other, because it will giue you a faire *Alley* in the midst; by which you may goe in front vpon a *Stately Hedge*, which is to inclose the *Garden*. But, because the *Alley* will bee long, and in great Heat of the Yeare, or Day, you ought not to buy the shade in the *Garden*, by Going in the Sunne thorow the *Greene*, therefore you are, of either *Side* the *Greene*, to Plant a *Couert Alley*, vpon *Carpenters Worke*, about *Twelve Foot* in Height, by which you may goe in Shade, into the *Garden*. As for the Making of *Knots*, or *Figures*, with *Diuers Coloured Earths*, that they may lie

lie vnder the Windowes of the House, on that Side, which the *Garden* stands, they be but *Toyes* : You may see as good *Sights*, many times, in *Tarts*. The *Garden* is best to be *Square*; *Incompassed*, on all the *Foure Sides*, with a *Stately Arched Hedge*. The *Arches* to bee vpon *Pillars*, of *Carpenters Worke*, of some *Ten Foot* high, and *Six Foot* broad : And the *Spaces* between, of the same *Dimension*, with the *Breadth* of the *Arch*. Ouer the *Arches*, let there bee an *Entire Hedge*, of some *Foure Foot* High, framed also vpon *Carpenters Worke* : and vpon the *Vpper Hedge*, ouer euery *Arch*, a little *Turret*, with a *Belly*, enough to receiue a *Cage of Birds* : And ouer euery *Space*, betweene the *Arches*, some other little *Figure*, with *Broad Plates* of *Round Coloured Glasse*, gilt, for the *Sunne*, to Play vpon. But this *Hedge* I intend to be, raised vpon a *Banke*, not *Steepe*, but gently *Slope*, of some *Six Foot*, set all with *Flowers*. Also I vnderstand, that this *Square* of the *Garden*, should not bee the whole breadth



Breadth of the Ground, but to leaue, on either Side, Ground enough, for diuersity of *Side Alleyes*: Vnto which, the Two *Covert Alleyes* of the *Greene*, may deliuer you. But there must be, no *Alleyes* with *Hedges*, at either end, of this great *Inclosure*: Not at the *Hitther End*, for letting your prospect vpon this Faire Hedge from the *Greene*; Nor at the *Further End*, for letting your Prospect from the Hedge, through the *Arches*, vpon the *Heath*.

For the Ordering of the Ground, within the *Great Hedge*, I leaue it to Variety of Deuice; Aduising neuerthelesse, that whatsoeuer forme you cast it into, first it be not too Busie, or full of Worke. Wherein I, for my part, doe not like *Images Cut out* in *Iuniper* or other *Garden stuffe*: They be for Children. *Little low Hedges*, Round, like *Welts*, with some Pretty *Pyramides*, I like well: And in some places, *Faire Columnes* vpon *Frames* of *Carpenters worke*. I would also haue the *Alleyes*, Spacious and Faire. You may haue *Closer Alleyes* vpon the *Side Grounds*, but

none in the *Maine Garden*. I wish also, in the very Middle, a *Faire Mount*, with three Ascents, and Alleys, enough for foure to walke a breast; Which I would haue to be Perfect Circles, without any Bulwarkes, or Imbosments; And the whole Mount, to be Thirtie foot high; And some fine Banquetting House, with some Chimneys neatly cast, and without too much Glasse.

For *Fountaines*, they are a great Beauty, and Refreshment; But *Pooles* marre all, and make the Garden vnwholsome, and full of Flies, and Frogs. *Fountaines* I intend to be of two Natures: The One, that Sprinckleth or Spouteth Water; The Other a *Faire Receipt* of Water, of some Thirty or Forty Foot Square, but without Fish, or Slime, or Mud. For the first, the Ornaments of Images Gilt, or of Marble, which are in vse, doe well: But the maine Matter is, so to Conuey the Water as it neuer Stay, either in the Bowles, or in the Cisterne; That the Water be neuer by Rest Discoloured, Greene, or Red, or the like; Or gather any Mossinesse or Putrefaction.



*Putrefaction.* Besides that, it is to be cleansed euery day by the Hand. Also some Steps vpto it, and some *Fine Pauement* about it, doth well. As for the other Kind of *Fountaine*, which we may call a *Bathing Poole*, it may admit much Curiosity, and Beautie; Wherewith we will not trouble our selues: As, that the Botome be finely Paved, And with Images: The sides likewise; And withall Embellished with coloured Glasse, and such Things of Lustre; Encompassed also, with fine Railes of Low Statua's. But the Maine Point is the same, which wee mentioned, in the former kinde of *Fountaine*; which is, that the *Water* be in *Perpetuall Motion*, Fed by a Water higher than the *Poole*, and Deliuered into it by faire Spouts, and then discharged away vnder Ground, by some Equalitie of Bores, that it stay little. And for fine Deuices, of Arching water without Spilling, and Making it rise in seuerall Formes, (of Feathers, Drinking Glasses, Canopies, and the like,) they be pretty things to

looke on, but Nothing to Health and Sweetnesse.

For the *Heath*, which was the Third Part of our Plot, I wish it to be framed, as much as may be, to a *Naturall wildnesse*. *Trees* I would haue none in it; But some *Thickets*, made onely of *Sweet-Briar*, and *Honny-suckle*, and some *Wild Vine* amongst; And the Ground set with *Violets*, *Strawberries*, and *Prime-Roses*. For these are Sweete, and prosper in the Shade. And these to be in the *Heath*, here and there not in any Order. I like also little *Heapes*, in the Nature of *Mole-hils*, (such as are in *Wilde Heaths*) to be set, some with *Wilde Thyme*; Some with *Pincks*; Some with *Germander*, that giues a good Flower to the Eye; some with *Periwinckle*; Some with *Violets*; Some with *Strawberries*; Some with *Couflips*; Some with *Daisies*; Some with *Red-Roses*; Some with *Lilium Conuallium*; Some with *Sweet-Williams Red*; Some with *Bearcs-Foot*; And the like Low Flowers, being withall Sweet and Sightly. Part of which *Heapes*, to be  
with



with *Standards*, or little *Busbes*, prickt vpon their Top, and Part without. The *Standards* to be *Roses*; *Iuniper*; *Holly*; *Beare-berries* (but here and there, because of the Smell of their Blossome;) *Red Currans*; *Goose-berries*; *Rose-Mary*; *Bayes*; *Sweet-Briar*, and such like. But these *Standards*, to be kept with Cutting, that they grow not out of Course.

For the *Side Grounds*, you are to fill them with *Variety* of *Alleyes*, *Private*, to giue a full Shade; Some of them, where-soeuer the Sun be. You are to frame some of them likewise for Shelter, that when the Wind blows Sharpe, you may walke, as in a Gallery. And those *Alleys* must be likewise hedged, at both Ends, to keepe out the winde; And these *Closer Alleyes*, must bee euer finely Grauelled, and no Grasse, because of going wet. In many of these *Alleyes* likewise, you are to set *Fruit-trees* of all Sorts; As well vpon the Walls, as in Ranges. And this would bee generally obserued, that the *Borders*, wherein you plant your *Fruit-trees*, be Faire

and Large, and Low, and not Steepe, And Set with *Fine Flowers*, but thin and sparingly, lest they Deceiue the *Trees*. At the End of both the *Side Grounds*, I would haue a *Mount* of some Pretty Height, leauing the Wall of the Enclosure Brest high, to looke abroad into the Fields.

For the maine garden, I doe not Deny, but there should be some Faire *Aleyes*, ranged on both Sides, with *Fruit Trees*; And some pretty *Tufts* of *Fruit Trees*, And *Arbours* with *Seats*, set in some Decent Order; But these to be, by no Meanes, set too thick; But to leaue the *Maine Garden*, so as it be not close, but the Aire Open and Free. For as for *Shade*, I would haue you rest, vpon the *Aleyes* of the *Side Grounds*, there to walke, if you be Disposed, in the Heat of the Yeare, or day; But to make Account, that the *Maine Garden*, is for the more Temperate Parts of the yeare; And in the Heate of Summer, for the Morning and the Euening, or Quercast Dayes.

For *Auiaries*, I like them not, except they be of that Largenesse, as they may be  
Turffed,



*Turfed*, and haue *Liuing Plants*, and *Busbes*, set in them; That the *Birds* may haue more *Scope*, and naturall *Nestling*, and that no *Fouleneffe* appeare, in the *Floare* of the *Auiary*. So I haue made a *Platforme* of a *Princely Garden*, Partly by *Precept*, partly by *Drawing*, not a *Modell*, but some general! *Lines* of it; And in this I haue spared for no *Cost*. But it is *No* thing, for *Great Princes*, that for the most *Part*, taking *Aduice* with *Workmen*, with no *Lesse Cost*, set their *Things* together; And sometimes adde *Statua's*, and such *Things*, for *State*, and *Magnificence*, but nothing to the true *Pleasure* of a *Garden*.

## Of Negotiating.

## XLVII.



**T** is generally better to *deale* by Speech, than by Letter; And by the Mediation of a third, than by a mans selfe. Letters are good, when a Man would draw an Answer by Letter backe againe; Or when it may serue, for a Mans Iustification, afterwards to produce his owne Letter; Or where it may be Danger to be interrupted, or heard by Peecces. To *Deale in Person* is good, when a Mans Face breedeth Regard, as Commonly with Inferiours; Or in Tender Cases, where a mans Eye, vpon the Countenance of him with whom he speaketh, may giue him a Direction, how farre to goe: And generally, where a man will reserue to himselfe Libertie, either to Disa-



vow, or to Expound. In Choice of *Instruments*, it is better, to choole Men of a Plainer Sort, that are like to doe that, that is committed to them, and to report back againe faithfully the Successe; Than those, that are Cunning to Contriue out of other Mens Businesse, somewhat to grace themselves; And will helpe the Matter, in Report, for Satisfaction sake. Use also, such Persons, as affect the Businesse, wherein they are Employed; For that quickneth much; And such, as are Fit for the Matter; As Bold Men for Expostulation, Faire spoken Men for Perswasion, Craftie Men for Enquiry and Obseruation, Forward and Absurd Men for Businesse that doth not well beare out it Selfe. Use also such, as haue beene Luckie, and Preuailed before in Things wherein you haue Employed them; For that breeds Confidence, and they will striue to maintaine their Prescription. It is better, to sound a Person, with whom one *Deales*, a farre off, than to fall vpon the Point at first; Except you meane to surprize him by some

Short Question. It is better *Dealing* with Men in Appetite, than with those that are where they would be. If a Man *Deale* with another vpon Conditions, the Start of First Performance is all; Which a Man cannot reasonably Demand, except either the Nature of the Thing be such, which must goe before; Or Else a Man can perswade the other Partie, that hee shall still need him, in some other Thing; Or else that he be counted the Honester Man. All Practice, is to *Discover*, or to *Worke*. Men *Discover* themselves, in Trust; In passion; At vnawares; And of Necessitie, when they would haue somewhat done, and cannot finde an apt Pretext. If you would *Worke* any man, you must either know his Nature, and Fashions, and so Lead him; Or his Ends, and so perswade him; Or his Weaknesse, and Disaduantages, and so Awe him; or those that haue Interest in him, and so Gouverne him. In *Dealing* with Cunning Persons, we must euer Consider their Ends, to interpret their Speeches; And it is good, to say



say little to them, and that which they least  
looke for. In all *Negotiations* of Difficul-  
tie, a Man may not looke, to Sow and  
Reape at once ; But must Prepare Bu-  
sinesse, and so Ripen it by Degrees.

O o 2

Of

# Of Followers and Friends.

## XLVIII.

**C**ostly *Followers* are not to be liked ; Lest While a Man maketh his Train Longer, hee make his Wings Shorter. I reckon to bee Costly, not them alone, which charge the Purse, but which are Wearisome and Importune in Sutes. Ordinary *Followers* ought to challenge no Higher Conditions, than Countenance, Recommendation, and Protection from Wrongs. Factious *Followers* are worse to be liked, which Follow not vpon Affection to him, with whom they range Themselves, but vpon Discontentment Conceiued against some Other : Whereupon commonly ensueth, that Ill Intelligence, that we many times see betweene Great Personages. Likewise Glorious *Followers*,  
who



who make themselves as Trumpets, of the Commendation of those they Follow, are full of Inconuenience ; For they taint Businesse through Want of Secrecie; And they Export Honour from a Man, and make him a returne in Enuie. There is a Kinde of *Followers* likewise, which are Dangerous, being indeed Espials ; which enquire the Secrets of the House, and beare Tales of them to Others. Yet such Men, many times, are in great Fauour; For they are Officious, and commonly Exchange Tales. The *Following* by certaine *Estates* of Men, answerable to that, which a Great Person himselfe professeth, (as of Soldiery to him that hath been Employed in the Warres, and the like,) hath euer beene a Thing Ciuill, and well taken euen in Monarchies; So it be without too much Pompe or Popularity. But the most Honourable Kinde of *Following*, is to be Followed, as one that apprehendeth, to aduance Vertue and Desert, in all Sorts of Persons. And yet, where there is no Eminent Odds in Sufficiencie, it is better to

take with the more Passable, than with the more Able. And besides, to speake Truth, in Base Times, Active Men are of more use, than Vertuous. It is true, that in Government, it is Good to use men of one Rancke equally : for to countenance some extraordinarily, is to make them insolent, and the rest Discontent; Because they may claime a Due. But contrariwise in Fauour, to use Men with much Difference and Election, is Good ; For it maketh the Persons Preferred more thankful, and the Rest more officious ; Because all is of Fauour. It is good Discretion, not to make too much of any Man, at the first ; Because One Cannot hold out that Proportion. To be gouerned ( as we call it ) by One, is not safe : For it shewes Softnesse, and giues a Freedome to Scandall and Disreputation : For those that would not Censure, or Speake ill of a Man immediately, will talke more boldly of Those, that are so great with them, and thereby Wound their Honour. Yet to be Distracted with many is worse ; For it makes  
Men



Men, to be of the Last Impression, and full of Change. To take Advice of some few Friends is euer Honourable ; *For Lookers on, many times, see more than Gamesters ; And the Vale best discovereth the Hill.* There is Little Friendship in the World, and Least of all betweene Equals, which was wont to be magnified. That that is, is between Superiour and Inferiour, whose Fortunes may Comprehend, the One the Other.

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Of

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## Of Sutours.

## XLIX.

**M**Any ill Matters and Proiects are vndertaken ; And Priuate *Sutes* doe Putrifie the Publique Good. Many Good Matters are vndertaken with Bad Minds ; I meane not onely Corrupt Mindes, but Crafty Mindes, that intend not Performance. Some embrace *Sutes*, which neuer meane to deale effectually in them ; But if they see, there may be life in the Matter, by some other meane, they will be content to winne a Thanke, or take a Second Reward, or at least to make Vse, in the meane time, of the *Sutours* Hopes. Some take hold of *Sutes*, onely for an occasion, to Crosse some other ; Or to make an Information, whereof they could not otherwise haue apt Pretext ; without Care what become of the *Sute*, when



when that Turne is serued: Or generally, to make other Mens Businesse, a Kinde of Entertainment, to bring in their owne. Nay, some vndertake *Sutes*, with a full Purpose, to let them fall; To the end, to gratifie the Aduerse Party, or Competi-  
tour. Surely, there is, in some sort, a Right in euery *Sute*: Either a Right of Equity, if it be a *Sute* of Controuersie; Or a Right of Desert, if it be a *Sute* of Petition. If Affectiō lead a Man, to fauour the Wrong Side in Iustice, let him rather vse his Countenance, to Compound the Matter, than to Carry it. If Affection lead a Man, to fauour the lesse Worthy in desert, let him doe it without Deprauing or disabling the better Deseruer. In *Sutes*, which a man doth not well vnderstand, it is good to referre them, to some Friend of Trust and Iudgement, that may report whether hee may deale in them with Honour: But let him chuse well his Referendaries, for else he may be led by the Nose. *Sutours* are so distasted with Delayes, and Abuses, that Plaine Dealing, in denying to deale

in *Sutes* at first, and reporting the Success barely, and in Challenging no more Thanks thā one hath deserued, is growne not onely Honourable, but also Gracious. In *Sutes* of Favour, the first Comming ought to take little Place : So farre forth Consideration may bee had of his Trust, that if Intelligence of the Matter, could not otherwise haue beene had, but by him, Aduantage bee not taken of the Note, but the party left to his other Meanes ; and, in some sort, Recompen- ced for his Discouery. To be ignorant of the value of a *Sute*, is Simplicitie : As well as to be Ignorant of the Right thereof, is Want of Conscience. Secrecie in *Sutes*, is a great Meane of Obtaining ; For voy- cing them, to bee in Forwardnesse, may discourage some Kinde of *Sutours* ; But doth Quicken and Awake Others. But Timing of the *Sute*, is the Principall. Ti- ming, I say, not onely in respect of the Person, that should grant it, but in re- spect of those, which are like to Crosse it. Let a Man, in the choice of his Meane, ra- ther



ther choose the fittest Meane, than the Greatest Meane: And rather them, that deale in certaine Things, than those that are Generall. The Reparation of a Deniall, is sometimes Equall to the first Grant; If a Man shew himselfe, neither dejected, nor discontented. *Iniquum petas, ut Aequum feras*; is a good Rule, where a Man hath Strength of Fauour: But otherwise, a man were better rise in his *Sute*; For he that would haue ventured at first to haue lost the *Sutour*, will not in the Conclusion, lose both the *Sutour*, and his owne former Fauour. Nothing is thought so Easie a Request, to a great Person, as his Letter; And yet, if it be not in a Good Cause, it is so much out of his Reputation. There are no worse Instruments, than these Generall Contriuers of *Sutes*: For they are but a Kinde of Poyson and Infection to Publique Proceedings.

## Of Studies.

L.

**S**tudies serue for Delight, for Ornament, and for Ability. Their Chiefe Vse for Delight, is in Priuatenesse and Retiring; For Ornament, is in Discourse; And for Ability, is in the Iudgement and Disposition of Businesse. For Expert Men can execute, and perhaps Iudge of particulars, one by one; But the generall Counsels, and the Plots, and Marthalling of Affaires, come best from those that are *Learned*. To spend too much Time in *Studies*, is Sloth; To vse them too much for Ornament, is Affectation; To make Iudgement wholly by their Rules is the Humour of a Scholler. They perfect Nature, and are perfected by Experience: For Naturall Abilities, are like Naturall Plants, that need, Proyning by *Study*:  
And



And *Studies* themselves, doe giue forth Directions too much at Large, except they be bounded in by experience. Crafty Men Contemne *Studies*; Simple Men admire them; and Wise men Vse them: For they teach not their owne Vse; But that is a Wisdome without them, and about them, won by Obseruation. Reade not to Contradict, and Confute; Nor to Belecue and take for granted; Nor to Finde Talke and Discourse; But to weigh and Consider. Some *Bookes* are to be Tasted, Others to be Swallowed, and Some Few to be Chewed and Digested: That is, some *Bookes* are to be read onely in Parts; Others to be read but not Curiously; And some Few to be read wholly, and with Diligence and Attention. Some *Bookes* also may be Read by Deputy, and Extracts made of them by Others: But that would be, onely in the lesse important Arguments, and the Meaner Sort of *Bookes*: else distilled *Bookes*, are like Common distilled Waters, Flashy Things. Reading maketh a Full Man; Conference a Ready

dy Man ; And Writing an Exact Man. And therefore, If a Man Write little, hee had need haue a Great memory ; If hee Conferre little, hee had need haue a Perfect Wit; And if he Reade little, he had need haue much Cunning, to seeme to know that, hee doth not. *Histories* make Men Wise; *Poets* Witty ; *The Mathematicks* Subtill ; *Naturall Philosophy* deepe; *Morall* Graue ; *Logicke* and *Rhetorick* Able to Contend. *Abeunt studia in Mores*. Nay there is no Stand or Impediment in the Wit, but may bee wrought out by Fit *Studies* : Like as Diseases of the Body, may haue Appropriate Exercises. Bowling is good for the Stone and Reines; Shooting for the Lungs and Breast, Gentle Walking for the Stomacke; Riding for the Head ; And the like. So if a Mans Wit bee Wandering, let him *Study* the *Mathematicks*; For in Demonstrations, if his wit bee called away neuer so little, he must begin againe: If his Wit be not Apt to distinguish or find differences, let him *Study* the *Schoolemen* ; For they are *Cymini sectores*. If hee be not  
Apt



Apt to beat ouer Matters, & to call vp one Thing, to Proue and Illustrate another, let him *Study the Lawyers Cases*: So euery Defect of the Minde, may haue a Speciall Receit.

Of

## Of Faction.

## L I.

**M**Any haue an Opinion not wise ; That for a Prince to Gouverne his Estate ; Or for a Great Person to gouerne his Proceedings, according to the Respect of *Factions*, is a Principall Part of Policy : whereas contrariwise, the Chiefest Wisdome is, either in Ordering those Things, which are Generall, and wherein Men of Seuerall *Factions* doe neuerthelesse agree ; Or in dealing with Correspondence to Particular Persons, one by one. But I say not, that the consideration of *Factions*, is to be Neglected. Meane Men, in their Rising, must adhere ; But Great Men, that haue Strength in themselues, were better to maintaine themselues Indifferent, and Neutrall.



Neutrall. Yet euen in beginners, to adhere so moderately, as hee bee a Man of the one *Faction*, which is most Passable with the other, commonly giueth best Way. The Lower and Weaker *Faction*, is the firmer in Coniunction: And it is often seene, that a few, that are Stiffe, doe tire out, a greater Number, that are more Moderate. When One of the *Factions* is Extinguished, the Remaining Subdiuideth: As the *Faction*, betweene *Lucullus*, and the Rest of the Nobles of the Senate (which they called *Optimates*) held out a while, against the *Faction* of *Pompey* and *Cæsar*: But when the Senates Authority was pulled Downe, *Cæsar* and *Pompey* loone after brake. The *Faction* or Party of *Antonius*, and *Octavianus Cæsar*, against *Brutus* and *Cassius*, held out likewise for a time: But when *Brutus* and *Cassius* were ouerthrowne, then soone after *Antonius* and *Octavianus* brake and Subdiuided. These Examples are of Warres, but the same holdeth in Priuate *Factions*. And therefore, those that are Seconds in *Factions*,

*Factions*, doe many times, when the *Faction*  
 Subdiuideth, proue Principals: But many  
 times also, they proue Ciphars and Ca-  
 sheer'd: For many a Mans Strength is in  
 opposition; And when that faileth, he  
 groweth out of vse. It is commonly seene,  
 that Men once Placed, take in with the  
 Contrary *Faction* to that, by which they  
 enter; Thinking belike that they haue  
 the first Sure; And now are Readie for a  
 New Purchase. The Traitor in *Faction*  
 lightly goeth away with it; For when  
 Matters haue stucke long in Ballancing,  
 the Winning of some one Man casteth  
 them, and he getteth all the Thankes. The  
 Even Carriage betweene two *Factions*,  
 proceedeth not alwaies of Moderation,  
 but of a Trueneesse to a Mans Selfe, with  
 End to make vse of both. Certainly in  
*Italy*, they hold it a little suspect in *Popes*,  
 when they haue often in their Mouth, *Pa-*  
*dre commune*: And take it, to be a Signe  
 of one, that meaneth to referre all, to the  
 Greatnesse of his owne House. Kings had  
 need beware, how they Side themselves,  
 and



& make themselves as of a *Faction* or *Partie*; For Leagues within the State, are ever Pernicious to Monarchies; For they raise an Obligation, Paramount to Obligation of Soueraignie, and make the King, *Tanquam unus ex nobis*: As was to be seene, in the *League of France*. When *Factions* are carried too high, & too violently, it is a Signe of Weaknesse in Princes; And much to the Preiudice, both of their Authority, and Businesse. The Motions of *Factions*, vnder Kings, ought to be like the Motions (as the *Astronomers* speake) of the Inferiour Orbs; which may haue their Proper Motions, but yet still, are quietly carried, by the Higher Motion, of *Primum Mobile*.

# Of Ceremonies and Respects.

## LII.

**H**E that is only Reall, had need haue Exceeding great Parts of Vertue: As the Stone had need to be Rich, that is set without Foile. But if a Man marke it well, it is in praise & Commendation of Men, as it is in Gettings and Gaines: For the Prouerbe is true, *That light Gaines make heauy Purfes*; For light Gaines comethick, whereas Great come but now and then. So it is true, that Small Matters win great Commendation, because they are continually in Vse, and in note: whereas the Occasion of any great Vertue, cometh but on Festiuals. Therefore it doth much adde, to a Mans Reputation, and is, (as *Queene Isabella* said) *Like perpetuall Letters Commendatory*, to haue good *Formes*:

To



To Attaine them, it almost sufficeth, not to despise them: For so shall a Man observe them in Others: And let him trust himselfe with the rest. For if he Labour too much to Expreſſe them, he shall lose their Grace; Which is to be Naturall and Vnaſſected. Some Mens Behauiour, is like a Verſe, wherein euery Syllable is Measured: How can a man comprehend great Matters, that breaketh his Minde too much to ſmall Obseruations? Not to vſe *Ceremonies* at all, is to teach Others not to vſe them againe; And ſo diminifheth *Reſpect* to himſelfe: Eſpecially they be not to be omitted to Strangers, and Formall Natures: But the Dwelling vpon them, & Exalting the about the Moone, is not only Tedious, but doth Diminiſh the Faith and Credit of him that ſpeakes. And certainly, there is a Kinde, of Conueying of Effectuall and Imprinting Paſſages, amongſt Complements, which is of Singular vſe, if a Man can hit vpon it. Amongſt a Mans Peeres, a Man ſhall be ſure of Familiaritie; And therefore, it is good a

little to keep State. Amongst a Mans Inferiours, one shall be sure of Reuerence; And therefore it is good a little to be Familiar. He that is too much in any Thing, so that he giueth another Occasion of Society, maketh himselfe cheape. To apply Ones Selfe to others, is good: So it be with Demonstration, that a Man doth it vpon Regard, And not vpon Facilitie. It is a good Precept, generally in Seconding Another, yet to adde somewhat of Ones Owne: As if you will grant his Opinion, let it be with some Distinction; If you will follow his Motion, let it bee with Condition; If you allow his Counsell, let it be with Alledging further Reason. Men had need beware, how they be too Perfect in Complements; For be they neuer so Sufficient otherwise, their Enuiers will be sure to giue them that Attribute, to the Disadvantage of their greater Vertues. It is losse also in businesse, to be too full of *Respects*, or to be too Curious in Observing Times and Opportunities. *Salomon* saith; *Hee that considereth the wind, shall not*

*Sow*



Sow, and he that looketh to the Clouds, shall not reape. A wise Man will make more Opportunities than he findes. Mens Behaviour should be like their Apparell; not too Strait, or point Deuice, but Free for Exercise or Motion.



Common People, it is commonly false and Naught: And rather follow Vaine Belles, than Vicious: For the Common People will stand not many Excellent Vertues: The Lowest Vertues draw Praise from them; The middle Vertues work in them Astonishment, or Admiration: But our Highest Vertues, they have no Scale, or Pacing at all. But I will not say this, because I am not a Philosopher, but because I am a Man of Letters. And I know that the highest Vertues are not to be seen in the Common People, but in the Learned and the Wise. And I know that the highest Vertues are not to be seen in the Common People, but in the Learned and the Wise. And I know that the highest Vertues are not to be seen in the Common People, but in the Learned and the Wise.

## Of Prayse.

LIII.



**P**raise is the Reflection of Vertue. But it is as the Glasse or Body, which giueth the Reflection. If it be from the Common People, it is commonly False and Naught: And rather followeth Vaine Persons, than Vertuous: For the Common People vnderstand not many Excellent Vertues: The Lowest Vertues draw *Praise* from them; The middle Vertues worke in them Astonishment, or Admiration; But of the Highest Vertues, they haue no Senſe, or Perceiuing at all. But Shewes, and *Species virtutibus similes*, serue best with them. Certainly, Fame is like a Riuer, that beareth vp things Light and Swolne, And Drownes Things weighty and Solid: But if persons of Quality and Iudgement concurre, then it is, (as the Scripture



Scripture saith ) *Nomen bonum instar unguenti fragrantis*. It filleth all round about, and will not easily away. For the Odours of Oynments, are more Durable, than those of Flowers. There be so many False Points of Praise, that a Man may iustly hold it a Suspect. Some Praises proceed meerely of Flattery ; And if hee be an Ordinary Flatterer, he will haue certaine Common Attributes, which may serue euery Man ; If he be a Cunning Flatterer, he will follow the Arch-flatterer, which is a Mans selfe; and wherein a Man thinketh best of himselfe, therein the Flatterer will vphold him most : But if he be an Impudent Flatterer, looke wherein a Man is Cōscious to himselfe, that he is most Defectiue, and is most out of Countenance in himselfe, that will the Flatterer Entitle him to, Perforce, *Spretâ Conscientiâ*. Some Praises come of good Wishees, and Respects, which is a forme due in Ciuility to Kings, and Great Persons, *Laudando præcipere* ; When by telling Men, what they are, they represent to them, what

R r

they

they should be. Some Men are *Praised* Maliciously to their Hurt, thereby to stirre Enuie and Icalousie towards them; *Pessimum genus Inimicorum laudantium*; In so much as it was a Prouerb, amongst the Grecians; that, *He that was praised to his Hurt, should haue a Pushe rise vpon his Nose:* as we say; *That a Blister will rise vpon ones Tongue, that tell's a lye.* Certainly Moderate *Praise*, vsed with Opportunity, and not Vulgar, is that which doth the Good. *Salomon* saith, *He that praiseth his Friend aloud, Rising Early, it shall be to him, no better than a Curse.* Too much Magnifying of Man or Matter, doth irritate Contradiction, and procure Enuie and Scorne. To *Praise* a Mans selfe, cannot be Decent, except it be in rare Cases: But to *Praise* a Mans Office or Profession, he may doe it with Good Grace, and with a Kinde of Magnanimitic. The *Cardinals* of Rome, which are Theologues, and Friars, and Schoole-men, haue a Phrase of Notable Contempt & Scorne, towards Ciuill Businessse: For they call all Temporall Businessse,



ness, of Warres, Embassages, Iudicature  
and other Employments, *Sbirrerie*, which  
is *vnder-Sheriffries*; As if they were but  
matters for Vnder-Sheriffes & Catchpo-  
les; Though many times, those *Vnder-  
sherifferies* doe more good, than their High  
Speculations. *S<sup>t</sup>. Paul*, when he boasts of  
himselſe, he doth oft enterlace; *I ſpeake  
like a Foole*; But ſpeaking of his Calling,  
he ſaith; *Magnificabo Apostolatum meum.*

R r 2

Of

## Of Vaine-Glory.

LIIII.



**T** was prettily Deuised of *Æsop*, *The Fly* sate vpon the *Axle-tree* of the *Chariot* wheele, and said, *What a Dust* doe I raise? So are there some *Vaine* Persons, that whatsoeuer goeth alone, or moueth vpon greater Meanes, if they haue neuer so little Hand in it, they thinke it is they that carry it. They that are *Glorious*, must needs be *Faciious* ; For all *Brauerie* stands vpon *Comparisons*. They must needs be *Violent*, to make good their owne *Vaunts*. Neither can they be *Secret*, and therefore not *Effectuall* ; but according to the *French* Prouerbe; *Beaucoup de Bruit, peu de Fruit* : *Much Bruit, little Fruit*. Yet certainly there is *Vse* of this *Quality*, in *Ciuill Affaires*. Where there is an *Opinion*,  
and



and Fame to be created, either of Vertue, or Greatnesse, these Men are good Trumpeters. Again, as *Titus Livius* noteth, in the Case of *Antiochus*, and the *Ætolians*; There are sometimes great Effects of Crosse Lies; As if a Man, that Negotiates betweene Two Princes, to draw them to ioyne in a Warre against the third, doth extoll the Forces of either of them, aboue Measure, the One to the Other: And sometimes, he that deales betweene Man and Man, raiseth his owne Credit, with both, by Pretending greater interest, than he hath in either. And in these, and the like Kindes, it often falls out, that *Somewhat* is produced of *Nothing*: For Lies are sufficient to breed Opinion, and Opinion brings on Substance. In Militar Commanders and Soldiers, *Vaine Glory* is an Essentiall Point; For as Iron sharpeneth Iron, so by *Glory* one Courage sharpeneth another. In Ciles of great Enterprise, vpon Charge and aduenture, a Composition of *Glorious* Natures, doth put Life into *Businesse*; And those that are of Solid and Sober Na-

R r 3                      tures,

tures, haue more of the Ballast, than of the Saile. In Fame of Learning, the Flight will be slow, without some Feathers of Ostentation. *Qui de contemnenda Gloria Libros scribunt, Nomen suum inscribunt.* Socrates, Aristotle, Galen, were Men full of Ostentation. Certainly Vaine-Glory helpeth to Perpetuate a Mans Memory; And Vertue was neuer so Beholding to Humane Nature, as it receiued his due at the Second Hand. Neither had the Fame of Cicero, Seneca, Plinius Secundus, borne her Age so well, if it had not beene ioyned, with some Vanity in themselves: Like vnto Varnish, that makes Steelings not onely Shine, but Last. But all this while, when I speake of Vaine-Glory, I meane not of that property, that Tacitus doth attribute to Mucianus; *Omnium, quæ dixerat, feceratq; Arte quadam Ostentator*: For that proceeds not of Vanity, but of Naturall Magnanimity, and discretion: And in some Persons, is not onely Comely, but Gracious. For Excusations, Cessions, Modesty it selfe well Governed, are but Arts of Ostentation.



*Ostentation.* And amongst those Arts, there is none better, than that which *Plinius Secundus* speaketh of; which is to be Liberall of Praise and Commendation to others, in that, wherein a mans Selfe hath any Perfection. For saith *Pliny* very Wittyly; *In commending Another, you doe your selfe Right; For he that you Commend is either Superiour to you, in that you Commend, or Inferiour. If he be Inferiour, if he be to be Commended, you much more: If he be Superiour, if he be not to be commended, you much lesse Glorious Men are the Scorne of Wise Men; the Admiration of Fooles; the Idolsof Parasites; And the Slaues of their owne Vaunts.*

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**O**f Humour, than by Effecting a Manner of greater Difficulty, or Virtue, wherein he is but a Follower. It is a Man to follow

# Of Honour and Reputation.

LV.



**T**He Winning of *Honour*, is but the Reuealing of a Mans Vertue and Worth, without Disadvantage. For some in their Actions, doe Wooc and affect *Honour*, and *Reputation*: Which Sort of Men, are commonly much Talked of, but inwardly little Admired. And some, contrariwise, darken their Vertue, in the Shew of it; So as they be vnderualued in Opinion. If a Man performe that which hath not beene attempted before; Or attempted and giuen ouer; Or hath beene atchieued, but not with so good Circumstance; he shall purchase more *Honour*, than by Effecting a Matter of greater Difficulty, or Vertue, wherein he is but a Follower. If a Man so temper  
his



his Actions, as in some one of them, hee doth content euery Faction, or Combination of People, the Musicke will bee the fuller. A man is an ill Husband of his *Honour*, that entreteth into any Action, the Failing wherein may disgrace him more, than the Carying of it through can *Honor* him. *Honour*, that is gained and broken vpon Another, hath the quickest Reflection ; Like Diamonds cut with Facets. And therefore, let a Man contend, to excell any Competitors of his in *Honour*, in Out-shooting them, if hee can, in their owne Bowe. Discreet Followers and Seruants helpe much to *Reputation* : *Omnia Fama à Domesticis emanat*. Enuy, which is the Canker of *Honour*, is best extinguished, by declaring a Mans Selfe, in his Ends, rather to seeke Merit, than Fame: And by Attributing a Mans Successes, rather to diuine Prouidence and Felicity, than to his owne Vertue or Policy. The true Marshalling of the Degrees of *Soueraigne Honour* are these. In the First Place are *Conditores Imperiorum* ; *Founders of*  
Sf States,

States, and Common-Wealths: Such as were *Romulus, Cyrus, Caesar, Ottoman, Ismael*. In the Second Place are *Legis-latores, Law-givers*; which are also called, *Second Founders, or Perpetui Principes*, because they Gouverne by their Ordinances, after they are gone: Such were *Lycurgus, Solon, Iustinian, Eadgar, Alphonsus of Castile, the Wise, that made the Siets Patridas*. In the Third Place, are *Liberatores, or Saluatores*: Such as compound the long Miseries of Ciuill Warres, or deliuer their Countries from Seruitude of Strangers, or Tyrants; As *Augustus Caesar, Vespasianus, Aurelianus, Theodoricus, K. Henry the 7. of England, K. Henry the 4 of France*. In the Fourth Place, are *Propagatores or Propugnatores Imperij*; Such as in Honourable Warres enlarge their Territories, or make Noble defence against Inuaders. And in the Last Place, are *Patres Patrie*, which reigne iustly, & make the Times good, wherein they liue. Both which last Kindes, need no Examples, they are in such Number. Degrees of Honour in subiects are, First, *Participes*



*ticipes Curarum*; Thole vpon whom Princes doe discharge the greatest Weight of their Affaires; Their *Right Hands*, as wee call them. The Next are, *Duces Belli*, Great Leaders; Such as are Princes Lieutenants, and doe them Notable Seruices in the Warres. The third are *Gratiosi*; *Fauorites*; Such as exceed not this Scantling; To bee Solace to the Soueraigne, and Harmlesse to the People. And the Fourth, *Negotii Pares*; Such as haue great Places vnder Princes, and Execute their Places with Sufficiency. There is an *Honour* likewise, which may bee ranked amongst the Greatest, which happeneth rarely: That is, of such as *Sacrifice themselves*, to Death or Danger, for the Good of their Countrey: As was *M. Regulus*, and the Two *Decij*.

## Of Iudicature.

## LVI.



*J*udges ought to remember, that their Office is *Ius dicere*, and not *Ius dare*; To Interpret Law, and not to Make Law, or Give Law. Else will it be like the Authority, claimed by the Church of Rome; which vnder pretext of Exposition of Scripture, doth not sticke to Adde and Alter; And to Pronounce that, which they doe not Finde; And by Shew of Antiquity, to introduce Novelty. Iudges ought to bee more Learned, than Wittie; More Reuerend, than Plausible; and more Aduised, than Confident. Aboue all Things, Integrity is their Portion, and Proper Vertue. *Cursed* (saith the Law) *is hee that remoueth the Land-marke.* The Millaier of a Meere Stone



Stone is to blame. But it is the Vniust Iudge, that is the Capitall Remouer of Land-markes, when he Defineth amisse of Lands and Property. One Foule Sentence, doth more Hurt, than many Foule Examples. For these doe but Corrupt the Streame; The other Corrupteth the Fountaine. So saith Salomon; *Fons turbatus, & Vena corrupta, est Iustus cadens in causa sua coram Aduersario.* The Office of Iudges, may haue Reference, Vnto the Parties that sue; Vnto the Aduocates that Plead; Vnto the Clerkes and Ministers of Iustice vnderneath them, And to the Soueraigne or State aboue them.

First, for the Causes or Parties that Sue. There bee (saith the Scripture) that turne Iudgement into Worme-wood; And surely, there be also, that turne it into Vinegar; For iniustice maketh it Bitter, and Delaies make it Soure. The Principall Duty of a Iudge, is to suppress Force and Fraud; whereof Force is the more Pernicious, when it is Open; And Fraud, when it is Close and Disguised. Adde thereto Con-

tentious Suits, which ought to be spewed  
 out as the Surfet of Courts. A *Judge*  
 ought to prepare his Way to a Iust Sen-  
 tence, as *God* vlceth to prepare his Way, by  
*Raising Valleyes, and Taking downe Hills* :  
 So when there appeareth on either side, an  
 High Land ; Violent Prosecution, Cun-  
 ning Aduantages taken, Combination,  
 Power, Great Counsell, then is the Vertue  
 of a *Judge* seene, to make Inequality  
 Equall; That he may plant his *Iudgement*,  
 as vpon an Euen Ground. *Qui fortiter*  
*emungit, elicit sanguinem* ; And where the  
 Wine-Presse is hard wrought, it yeelds a  
 harsh Wine, that tastes of the Grape-  
 stone. *Iudges* must beware of Hard Con-  
 structions, and Strained Inferences ; For  
 there is no Worse Torture, than the Tor-  
 ture of Lawes. Specially in case of Lawes  
 Penall, they ought to haue Care, that that  
 which was meant for Terror, be not tur-  
 ned into Rigour, And that they bring not  
 vpon the People, that Shower, whereof  
 the Scripture speaketh; *Pluet super eos La-*  
*queos* : For Penall Lawes Pressed, are a  
Shower



*Shower of Snares* vpon the People. Therefore, let *Penall Lawes*, if they haue beene Sleepers of long; or if they bee growne vnfit for the present Time, bee by wise *Judges* confined in the Execution; *Iudicis Officium est, ut Res, ita Tempora Rerum, &c.* In *Causes of Life and Death*; *Judges* ought (as farre as the Law permitteth) in Iustice to remember Mercy; And to Cast a Seuerer Eye vpon the Example, but a Mercifull Eye vpon the Person.

Secondly, for the *Advocates* and *Counsell that Plead*: Patience and Gravity of Hearing, is an Essentiall Part of Iustice; And an Ouer-speaking *Iudge* is no well tuned Cymball. It is no Grace to a *Iudge*, first to finde that, which hee might haue heard, in due time, from the Barre; or to shew Quicknesse of Conceit in Cutting off Euidence or Counsell too short; Or to preuent Information, by Questions though Pertinent. The Parts of a *Iudge* in Hearing are Foure: To direct the Euidence; To Moderate Length, Repetition, or Impertinency of Speech; To Recapitulate,

tulate, Select, and Collate, the Materiall  
 Points of that, which hath beene said;  
 And to Giue the Rule or Sentence. What-  
 soeuer is about these, is too much; And  
 proceedeth, Either of Glory and willing-  
 nesse to Speake; Or of Impatience to  
 Heare; Or of Shortnesse of Memory; Or  
 of Want of a Stead and Equall Attention.  
 It is a Strange thing to see, that the Bold-  
 nesse of *Aduocates*, should preuaile with  
*Iudges*; Whereas they should imitate God,  
 in whose Seat they sit; who represseth the  
*Presumptuous*, and giueth Grace to the Mo-  
 dest. But it is more Strange, that *Iudges*  
 should haue Noted Favorites; Which  
 cannot but Cause Multiplication of Fees,  
 and Suspition of By-Wayes. There is due  
 from the *Iudge*, to the *Aduocate*, some  
 Commendation and Gracing, where *Cau-  
 ses* are well Handled, and faire Plead-  
 ed; Especially towards the Side which obtai-  
 neth not; For that vpholds, in the *Client*,  
 the Reputation of his *Counsell*, and beats  
 downe, in him, the Conceit of his *Cause*.  
 There is likewise due to the *Publique*, a  
 Ciuill



Ciull Reprehension of *Aduocates*, where there appeareth cunning *Councell*, Groffe Neglect, Slight Information, Indiscreet pressing, or an Ouer-bold Defence. And let not the *Councell* at the Barre, chop with the *Iudge*, nor winde himselfe into the handling of the *Cause* anew, after the *Iudge* hath Declared his Sentence : But on the other side, Let not the *Iudge* meet the *Cause* halfe Way; Nor giue Occasion to the Par-ty to say ; *His Counsell or Proofes were not heard.*

Thirdly, for that that concernes *Clerks*, and *Ministers*. The Place of *Iustice*, is an Hallowed Place ; And therefore, not only the Bench, but the Foot-pace, and pre-cincts, and Purprisc thereof, ought to be preserved without Scandall and Corruption. For certainly, *Grapes*, (as the *Scripture* saith) *will not bee gathered of Thornes or Thistles* : Neither can *Iustice* yeeld her Fruit with Sweetnesse amongst the Briars and Brambles, of Catching and Posing *Clerks* and *Ministers*. The Attendance of Courts is subiect to Fourc bad Instru-

Tc

ments.

ments. First, Certaine Persons, that are Sowers of Suits ; which make the Court swell, and the Country pine. The Second Sort is of those, that ingage Courts, in Quarells of Iurisdiction, and are not truly *Amici Curia*, but *Parasiti Curia*; in puffing a Court vp beyond her Bounds, for their owne Scraps, and Aduantage. The Third Sort is of those, that may bee accounted, the Left Hands of Courts : Persons that are full of Nimble and Sinister Trickes and Shifts , whereby they peruert the Plaine and Direct Courses of Courts, and bring *Iustice* into Oblique Lines and Labyrinths. And the Fourth is, the Poler and Exacter of Fees ; which iustifies the Common Resemblance of the Courts of *Iustice*, to the *Busb*, whereunto while the Sheepe flies for defence in Weather, hee is sure to lose Part of his Fleece. On the other side, an *Ancient Clerke*, Skilfull in Presidents, Wary in Proceeding, and Vnderstanding in the *Businesse* of the Court, is an excellent Finger of a Court ; And doth many times point the way to the Iudge himselfe.

Fourthly,



Fourthly, for that which may concerne the *Soueraigne* and *Estate*. *Iudges* ought about all to remember the Conclusion of the *Roman Twelve Tables*; *Salus Populi Suprema Rex*; And to know, that *Lawes*, except they bee in Order to that End, are but Things Captious, and Oracles not well Inspired. Therefore it is an Happy Thing in a *State*, when *Kings* and *States* doe often Consult with *Iudges*; And againe, when *Iudges* doe often Consult with the *King* and *State*: The one, when there is Matter of Law, interuenient in *Businessse* of *State*; The other, when there is some Consideration of *State*, interuenient in Matter of Law. For many times, the Things Deduced to *Iudgement*, may bee *Meum* and *Tuum*, when the Reason and Consequence thereof, may Trench to Point of *Estate*: I call Matter of *Estate*, not onely the parts of *Soueraignty*, but whatsoeuer introduceth any Great Alteration, or Dangerous president; Or Concerneth manifestly

nitely any great Portion of People. And let no Man weakly conceiue, that Iust Lawes, and True Policy, haue any *Antipathy* : For they are like the Spirits, and Sinewes, that One moues with the Other. Let *Judges* also remember, that *Salemons Throne*, was supported by Lions on both Sides ; Let them be Lions, but yet Lions vnder the Throne ; Being circumspect, that they doe not checke, or oppose any Points of *Soueraignty*. Let not *Judges* also, bee so ignorant of their owne right, as to think, there is not left to them, as a Principall part of their Office, a wise vse, and application of Lawes. For they may remember, what the *Apostle* saith, of a Greater Law than theirs ; *Nos scimus quia Lex bona est, modo quis eâ utatur Legitimè.*

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## Of Anger.

## LVII.



O fecke to extinguish *Anger* vtterly, is but a Brauery of the Stoicks. Wee haue better Oracles: *Bee Angry, but Sinne not. Let not the Sunne goe downe vpon your Anger.* *Anger* must be limited, and confined, both in Race, and in Time. We will first speake, How the Naturall Inclination, and Habit, *To be Angry*, may be attempted, and calmed. Secondly, How the particular Motions of *Anger*, may be repressed, or at least refrained from doing Milchiefe. Thirdly; How to raise *Anger*, or appease *Anger*, in Another.

For the first ; There is no other Way, but to meditate and Ruminare well, vpon the Effects of *Anger*, how it troubles Mans Life. And the best Time, to doe

this, is, to looke backe vpon *Anger*, when the Fit is thoroughly ouer. *Seneca* saith well; *That Anger is like Ruine, which breakes it Selfe, vpon that it fals.* The Scripture exhorteth vs; *To possesse our Soules in Patience.* Whosoeuer is out of *Patience*, is out of Possession of his Soule. Men must not turne *Bees*;

— *Animaſq; in vulnere ponunt.*

*Anger* is certainly a kinde of Basenesse: As it appeares well, in the Weaknesse of those Subjects, in whom it reignes: Children, Women, Old Folkes, Sicke Folkes. Onely Men must beware, that they carry their *Anger*, rather with Scorne, than with Feare: So that they may seeme rather, to be aboue the Iniury, than below it. which is a Thing easily done, if a Man will giue Law to himselfe in it.

For the Second Point; The *Causes* and *Motives* of *Anger*, are chiefly three. First, to bee too *Sensible* of *Hurt*: For no Man is *Angry*, that *Feeles* not himselfe *Hurt*: And therefore Tender and Delicate Persons, must needs bee oft *Angry*. They haue



haue so many Things to trouble them ; Which more Robust Natures haue little Sense of. The next is, the Apprehension and Construction, of the Iniury offered to bee, in the Circumstances thereof, full of *Contempt*. For *Contempt* is that which putteth an Edge vpon *Anger*, as much, or more, than the *Hurt* it selfe. And therefore, when Men are Ingenious, in picking out Circumstances of *Contempt*, they doe kindle their *Anger* much. Lastly, Opinion of the Touch of a mans *Reputation*, doth Multiply and sharpen *Anger*. Wherein the Remedy is, that a Man should haue, as *Consaluo* was wont to say, *Telam Honoris Crassiore*. But in all Refrainings of *Anger*, it is the best Remedy to win Time; And to make a Mans Selfe belecue that the Opportunity of his Reuenge is not yet come: But that hee foresees a Time for it, And so to still Himselfe in the mean Time, and reserue it.

To containe *Anger* from *Mischiefe*, though it take hold of a Man, there bee two Things, whereof you must haue speciall

ciall Caution. The one, of extreme *Bitternesse of words* ; Especially, if they bee *Aculeate*, and *Proper*: For *Communia Maledicta* are nothing so much: And again, that in *Anger*, a Man reueale no Secrets: For that makes him not fit for Society. The other, that you doe not *peremptorily breake off*, in any businesse, in a *Fit of Anger*: But howsoeuer you *shew Bitternes*, do not *Act* any thing, that is not *Reuocable*.

For *Raising* and *Appeasing Anger* in Another; It is done chiefly, by *Choosing of Times*. When Men are frowardest and worst disposed, to incense them. Againc, by gathering ( as was touched before ) all that you can find out, to aggrauate the *Contempt*. And the two *Remedies* are by the *Contraries*. The former, to take good Times, when first to relate to a man, an *Angry Businesse* : For the first Impression is much. And the other is, to seuer, as much as may be, the Construction of the Injury, from the point of *Contempt*: Imputing it, to *Misunderstanding*, *Feare*, *passion*, or what you will.



# Of Vicissitude of Things.

## LVIII.

**S**ALOMON saith; *There is no New Thing upon the Earth.* So that as Plato had an Imagination; *That all Knowledge was but Remembrance:* So Salomon giueth his Sentence; *That all Noueltie is but Oblivion.* Whereby you may see, that the River of Lethe, runneth as well about Ground, as below. There is an abstruse Astrologer that saith; *If it were not, for two things, that are Constant;* (The one is, *that the Fixed Starres euer stand at like distance, one from another, and neuer come nearer together, nor goe further asunder;* The other, *that the Diurnall Motion perpetually keepeth Time:*) No Individuall would last one Moment. Certaine it is, that the Mat-

ter, is in a Perpetuall Flux, and neuer at a Sray. The great Winding-sheets, that burie all Things in Oblivion, are two; Deluges, and Earth-quakes. As for Conflagrations, and great Droughts, they doe not meercly dispeople, and destroy. Phaetons Carre went but a day. And the Three yeares Drought, in the time of Elias, was but Particular, and left People Aliue. As for the great Burnings by Lightnings, which are often in the *West Indies*, they are but narrow. But in the other two Destructions, by Deluge, and Earth-quake, it is further to be noted, that the Remnant of People, which hap to be reserued, are commonly Ignorant and Mountainous People, that can giue no Account, of the Time past: So that the Oblivion is all one, as if none had beene left. If you consider well, of the People of the *West Indies*, it is very probable, that they are a Newer, or a Younger People, than the People of the Old World. And it is much more likely, that the Destruction, that hath heretofore beene there, was not by Earth-quakes,

(As



( As the *Aegyptian* Priest told *Solon*, concerning the Island of *Atlantis*; That it was swallowed by an *Earth-quake*; ) But rather, that it was desolated, by a Particular *Deluge*. For *Earth-quakes* are seldome in those Parts. But on the other side, they haue such *Powring Riuers*, as the *Riuers* of *Asia*, and *Affricke*, and *Europe*, are but *Brookes* to them. Their *Andes* likewise, or *Mountaines*, are farre higher, than those with vs; Whereby it seemes, that the Remnants of Generation of Men, were, in such a Particular *Deluge*, saued. As for the Observation, that *Maccianuel* hath, that the *Iealousie* of *Seets*, doth much extinguish the Memory of Things; Traducing *Gregory* the Great, that he did, what in him lay, to extinguish all *Heathen Antiquities*; I doe not finde, that those *Zeales*, doe any great Effects, nor last long: As it appeared in the Succession of *Sabinian*, who did reuiue the former *Antiquities*.

The *Vicissitude* or *Mutations*, in the *Superiour Globe*, are no fit Matter, for this Present Argument. It may be, *Plato's* great

Yeare, if the World should last so long, would haue some Effect, Not in renewing the State of like Individuals (for that is the Fume of those, that conceiue the Celestiall Bodics, haue more accurate Influences, vpon these Things below, than indeed they haue) but in grosse. Comets, out of question, haue likewise Power & Effect, ouer the Grosse and Masse of Things: But they are rather gazed vpon, and waited vpon in their Iourney, than wisely obserued in their Effects, Specially in their Respective Effects; That is, what Kinde of Comet, for Magnitude, Colour, Version of the Beames, Placing in the Region of Heauen, or Lasting, produceth what Kinde of Effects.

There is a Toy, which I haue heard, and I would not haue it giuen ouer, but waited vpon a little. They say, it is Obserued, in the *Low Countries* (I know not in what part) that Euery Fiue and Thirtie yeeres, The same Kinde and Sute of Yeers and Weathers, comes about againe: As Great Frosts, Great Wet, Great Droughts, Warme



Warme Winters, Summers with little Heat, and the like : And they call it the *Prime*. It is a Thing, I doe the rather mention, because computing backwards, I haue found some Concurrence.

But to leaue these Points of Nature, and to come to Men. The greatest *Vicissitude* of Things amongst Men, is the *Vicissitude* of *Seets*, and *Religions*. For those Observe rule in Mens Mindes most. The True Religion is built vpon the Rocke ; The Rest are tost vpon the Waues of Time. To speake therefore, of the Causes of New *Seets* ; And to giue some Counsell concerning them, As farre, as the Weaknesse of Humane Iudgement, can giue stay to so great Reuolutions.

When the Religion formerly receiued, it rent by Discords ; And when the Holiness of the Professours of Religion is decayed, and full of Scandall ; And withall the Times be Stupid, Ignorant, and Barbarous ; you may doubt the Springing vp of a New *seet* ; If then also there should arise, any Extrauagant and Strange Spirit,

to make himsef Author thereof. All which Points held, when *Mahomet* published his *Law*. If a *New Sect* haue not two Properties, feare it not: For it will not spread. The one is, the Supplanting, or the opposing, of Authority established: For Nothing is more Popular than that. The other is the, Giuing Licence to Pleasures, and a Voluptuous Life. For as for *Speculative Heresies* ( such as were in Ancient Times the *Arrians*, and now the *Arminians* ) though they worke mightily vpon Mens Wits, yet they doe not produce any great Alterations in States; except it be by the Helpe of Ciuill Occasions. There be three Manner of Plantations of *New Sects*. By the Power of *Signes and Miracles*: By the *Eloquence and Wisdome of Speech and Perswasion*: And by the *Sword*. For *Martyrdomes*, I reckon them amongst *Miracles*; Because they seeme to exceed, the Strength of Human Nature: And I may doe the like of *Superlatiue and Admirable Holinesse, of Life*. Surely, there is no better way, to stop the  
Rising



Rising of *New Sects*, and *Schismes*; than To reforme Abuses; To compound the smaller Differences; To proceed mildly, and not with Sanguinary Persecutions; And rather to take off the principall Authors, by Winning & Advancing them, than to enrage them by Violence and Bitternesse.

The *Changes* and *Vicissitude* in *Warres* are many: But chiefly in three Things; In the *Seats* or *Stages* of the *Warre*; In the *Weapons*; And in the *Manner* of the *Conduct*. *Warres* in ancient Time, seemed more to move from *East* to *West*: For the *Persians*, *Assyrians*, *Arabians*, *Tartars*, (which were the Inuaders) were all *Eastern* People. It is true, the *Gaules* were *Western*; But we read but of two Incursions of theirs; the one to *Gallo-Grecia*, the other to *Rome*. But *East* and *West* haue no certaine Points of Heauen. and no more haue the *Warres*, either from the *East*, or *West*, any Certainty of Observation. But *North* and *South* are fixed: And it hath seldome or neuer been scene, that  
the

the farre Southern People haue inuaded the Northerne, but contrariwise. Whereby it is manifest, that the *Northern Tract* of the world, is in Nature the more Martiall Religion: Be it, in respect of the Stars of that Hemisphere, Or of the great Continents that are vpon the *North*, whereas the *South Part*, for ought that is knowne, is almost all Sea; Or (which is most apparent) of the Cold of the *Northern Parts*, which is that, which without Aid of Discipline, doth make the Bodies hardest, and the Courage warmest.

Vpon the *Breaking* and *Sbiuering* of a great *State* and *Empire*, you may be sure to haue *Warres*. For great Empires, while they stand, doe enervate and destroy the Forces of the Natiues, which they haue subdued, resting vpon their owne Protecting Forces: And then when they faile also, all goes to ruine, and they become a Prey. So was it, in the Decay of the *Roman Empire*; And likewise, in the *Empire of Almaigne*, after *Charles the Great*, euey Bird taking a Fether; And were not vnlike



like to befall to *Spaine*, if it ſhould break. The great *Acceſſions* and *Vnions* of *Kingdomes*, doe likewise ſtirre vp *Warres*. For when a State growes to an *Ouer-power*, it is like a great Floud, that will be ſure to overflow. As it hath beene ſcene, in the States of *Rome*, *Turky*, *Spaine*, and others. Looke when the World hath feweſt *Barbarous Peoples*, but ſuch as commonly will not marry or generate, except they know meanes to liue; (as it is almoſt euery where at this day, except *Tartary*) there is no Danger of Inundations of People: But when there be great *Schoales* of *People*, which goe on to populate, without foreſeeing Meanes of life and Suſtentation, it is of Neceſſity, that once in an Age or two, they diſcharge a Portion of their People vpon other Nations: Which the ancient *Northerne People*, were wont to doe by Lot: Caſting Lots, what Part ſhould ſtay at home, and what ſhould ſeek their Fortunes. When a *Warlike State* growes *Soft* and *Effeminate*, they may be ſure of a *Warre*. For commonly

such States are grown rich, in the time of their Degenerating; And so the Prey inuiceth, and their Decay in Valour encourageth a Warre.

As for the *Weapons*, it hardly falleth vnder Rule and Observation: yet wee see, euen they haue *Returns* and *Vicissitudes*. For certaine it is, that *Ordnance* was known in the City of the *Oxidrales* in *India*; And was that, which the *Macedonians* called Thunder and Lightning, and Magicke. And it is well knowne, that the vse of *Ordnance* hath beene in *China*, about 2000 yeares. The Conditions of *Weapons*, and their improuement are; First, The Fetching as farre off: For that outruns the Danger: As it is seene in *Ordnance* and *Muskets*. Secondly, the Strength of the Percussion; wherein likewise *Ordnance* doe exceed all Arietations, & ancient Inuentions. The third is, the commodious vse of them: As that they may serue in all Wethers; That the Carriage may be Light and Manageable; and the like.

For the Conduct of the Warre: At the first,



first, Men rested extremely vpon *Number* : They did put the Warres likewise vpon *Maine force*, and *Valour* ; Pointing Dayes for Pitched Fields, and so trying it out, vpon an euen Match: And they were more ignorant in *Ranging* and *Arraying* their *Battailes*. After they grew to rest vpon *Number*, rather *Competent*, than *Vast*: They grew to *Aduantages*, of *Place*, *Cunning* *Diuerfions*, and the like : And they grew more skillfull in the *Ordering* of their *Battailes*.

In the *Youth* of a *State*, *Armes* doe flourish : In the *Middle Age* of a *State*, *Learning*; And then both of them together for a time : In the *Declining Age* of a *State*, *Mechanicall Arts* and *Merchandize*. *Learning* hath his infancy, when it is but beginning, and almost *Childish* : Then his *Youth*, when it is *Luxurient* and *Iuvenile* : Then his *Strength* of yeares, when it is *Solid* and *Reduced* : And lastly, his *old Age*, when it waxeth *Dry* and *Exhaust*. But it is not good, to looke too long, vpon these turning *Wheels* of *Vi-*

*Of Vicissitude of Things.*

*cissitude*, lest we become Giddy. As for  
the *Philologie* of them, that is but  
a Circle of Tales, and there-  
fore not fit for this  
Writing.

*FINIS.*

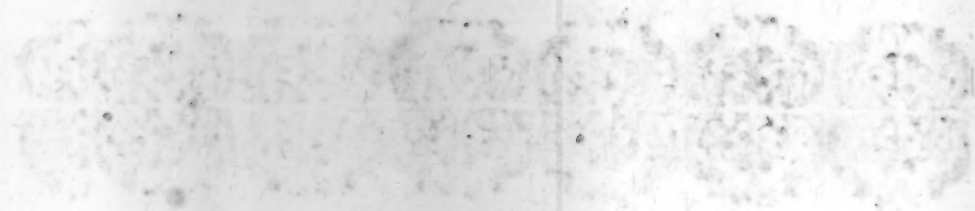




OF THE  
COLOVRS  
OF  
Good and Euill,

A Fragment.





OF THE  
COLORS

Good and Evil





**C**Vi ceterae partes vel sectae secundas unanimiter deferunt, cum singulae principatum sibi vindicent, melior reliquis videtur. Nam primas quaeque ex zelo videtur sumere, secundas autem ex vero tribuere.

2. Cuius excellentia vel exuperantia melior, id toto genere melius.

3. Quod ad veritatem refertur maius est quam quod ad opinionem. Modus autem & probatio eius quod ad opinionem pertinet haec est: Quod quis si clam putaret fore facturum non esse.

4. Quod rem integram seruat bonum, quod sine receptu est malum. Nam se recipere non posse impotentiae genus est, potentia autem bonum.

5. Quod ex pluribus constat, & diuisibilibus est maius quam quod ex paucioribus & magis vnum: nam omnia per partes considerata maiora videntur, quare & pluralitas partium magnitudinem praese fert, fortius autem operatur pluralitas partium si ordo absit, nam inducit similitudinem infiniti, & impedit comprehensionem.

6 Cuius priuatio bona, malum ; cuius priuatio mala, bonum.

7 Quod bono vicinum, bonum ; quod à bono remotum, malum.

8 Quod quis culpa sua contraxit, maius malum ; quod ab externis imponitur, minus malum.

9 Quod opera & viriute nostra partum est, maius bonum ; quod ab alieno beneficio vel ab indulgentia fortune delatum est, minus bonum.

10 Gradus priuationis maior videtur quàm gradus diminutionis ; & rursus gradus inceptionis maior videtur, quàm gradus incrementi.





**I**N deliberatiues the point is, what is good, and what is euill, and of good what is greater, and of euill what is lesse.

So that the perswaders labour is to make things appeare good or euill, and that in higher or lower degree, which as it may be performed by true and solide reasons, so it may be represented also by colours, popularities and circumstances, which are of such force, as they sway the ordinary

iudgement either of a weake  
Man, or of a wise Man, not ful-  
ly and considerately attending  
and pondering the matter. Be-  
sides their power to alter the Na-  
ture of the subiect in appearance,  
and so to lead to error, they are  
of no lesse vse to quicken and  
strengthen the opinions and per-  
swasions which are true: for rea-  
sons plainly deliuered, and al-  
wayes after one manner, especi-  
ally with fine and fastidious  
minds, enter but heavily & dul-  
ly: whereas, if they be varied and  
haue more life and vigor put in-  
to them by these formes and infi-  
nuations, they cause a stronger  
apprehension, and many times  
suddenly winne the minde to a  
resolu,



resolution. Lastly, to make a true and safe iudgement, nothing can be of greater vse and defence to the minde, than the discovering and reprehension of these Colours, shewing in what cases they hold, and in what they deceiue: which as it cannot bee done, but out of a very. Vniuersall knowledge of the Nature of things, so being performed, it so cleareth mans Iudgement and election, as it is the lesse apt to slide into any error.

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ledge of the Nature of things, so  
being performed, it is clear that  
in its judgement and election, as  
it is the least spot that is in any

error.





A Table of the Colours, or ap-  
parances of Good and Euill, and their De-  
grees, as places of Perswasion, and Dis-  
swasion, and their seuerall Fallaxes, and  
the Elenches of them.

*C* *Vicetera partes vel secta secundas vna-  
nimiter deferunt, cum singula principa-  
tum sibi vindicent, melior reliquis videtur.  
Nam primas quaeque ex zelo videtur sumere,  
secundas autem ex vero & merito tribuere.*

**S** O Cicero went about to proue  
the Sect of Academiques,  
which suspended all asseuera-  
tion, for to bee the best ; for,  
saith he, aske a Stoicke which Philosophy  
is true, he wil preferre his owne. Then aske  
him which approacheth next the truth, he  
will confesse the Academiques. So deale

Z z

with

## *A Table of the Colours*

with the Epicure, that will scant indure the Stoicke to be in sight of him, so soone as he hath placed himselfe, he will place the Academiques next him.

So if a Prince tooke diuers competitors to a place, and examined them seuerally, whom next themselves they would rarest commend, it were like the ablest man should haue the most second voices.

The fallax of this colour happeneth oft in respect of enuie, for men are accustomed after themselves & their owne fashion, to incline vnto them which are softest, and are least in their way, in despight and derogation of them, that hold them hardest to it. So that this colour of meliority and preheminance is of a signe of enervation and weaknesse.

2. *Cuius excellentia: vel exuperantia melior, id toto genere.*

**A**ppertaining to this, are the forms:  
Let vs not wander in generalities:  
Let vs compare particular with particular, &c. This appearance, though it  
seeme



*of good and euill.*

seeme of strength, and rather Logically than Rhetoricall, yet is very oft a fallax.

Sometime because some things are in kinde very casuall, which if they escape, proue excellent, so that the kinde is inferior, because it is so subiect to perill, but that which is excellent being proued is superiour, as the blossome of *March*, and the blossome of *May*, whereof the French verse goeth;

*Burgeon de Mars enfans de Paris.*

*Si vn escape, il en vaut dix.*

So that the blossome of *May* is generally better than the blossome of *March*, & yet the best blossome of *March* is better than the best blossome of *May*. Sometimes because the Nature of some kinds is to be more equall, and more indifferent, & not to haue very distant degrees, as hath beene noted in the warmer climates, the people are generally more wile, but in the Northerne climate, the wits of chiefe are greater. So in many armies, if the matter should be tried by duell betweene two Champions, the victory should goe on the

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one side, & yet if it be tried by the grosse, it would goe on the other side: for excellencies goe as it were by chance, but kinds goe by a more certaine Nature; as by Discipline in warre.

Lastly, many kinds haue much refuse, which counteruaile that which they haue excellent, & therefore generally mettall is more precious than Stone; and yet a Diamond is more precious than Gold.

3. *Quod ad veritatem refertur maius est quàm quod ad opinionem. Modus autem & probatio eius quod opinionem pertinet hæc est: Quod quis si clam putarent fore facturum non esse.*

**S**O the Epicures say to the Stoicks, felicity placed in vertue. That it is like the felicity of a Player, who if he were left of his Auditors and their applause, he would straight be out of heart & countenance, and therefore they call Vertue *Bonum theatrale*; But of riches the Poet saith:

*Populus me sibilat,  
At mihi plaudo.*

And



of good and euill.

And of pleasure,

*Grata sub ima*

*Gaudia corde premens,*

*simulate pudorem*

The fallax of this colour is somewhat subtil, though the answer to the example be ready, for Vertue is not chosen *Propter aurum popularum*. But contrariwise, *Maxime omnium te ipsum reuerere*, so as a vertuous man will be vertuous in solitude, and not onely in theatrd, though percase it will be more strong by glory and Fame, as an heat which is doubled by reflexion: But that denieth the supposition, it doth not reprehend the fallax, whereof the reprehension is a law, that vertue (such as is ioyned with labour and conflict) would not be chosen but for fame and opinion, yet it followeth not, that the chiefe motiue of the election should not be call and for it selfe, for fame may be onely *causa impulsiva*, and not *causa constituens*, or *efficiens*. As if there were two horses, and the one would doe better without the Spurre than the other: but againe, the other with the

Spur

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Spur would farre exceed the doing of the former, giuing him the spurre also, yet the latter will be iudged to be the better horse, and the former as to say, *Tush, the life of this horse is but in the Spurre*, will not serue as to a wise iudgement: for since the ordinary Instrument of Horsemanship is the Spurre, and that it is no matter of impediment, or burden, the horse is not to be recounted the lesse of which will not doe well without the Spurre, but rather the other is to be reckoned a delicacie, than a vertue; so Glory and Honour are the Spurres to Vertue: and although vertue would languish without them, yet since they bee alwayes at hand to attend vertue, vertue is not to bee said the lesse choлен for it selfe, because it needeth the Spurre of Fame and Reputation: and therefore that position, *Nota enim rei quod propter opinionem & non propter veritatem eligitur, hoc est quod quis si clam putaret fore facturum non esse* is reprehended.



## of good and euill.

4 *Quod rem integram seruat bonum quod sine receptis est malum. Nam se recipere non posse impotentie genus est, potentia autem bonum.*

**H**ercot Esop framed the Fable of the two Frogs that consulted together in the time of Drowth, ( when many plashes that they had repaired to, were dry ) what was to bee done, and the one propounded to goe downe into a deepe Well, because it was like the water would not faile there; but the other answered, yea, but if it doe faile, how shall wee get vp againe. And the reason is, that humane actions, are so vncertaine & subiect to perils, as that seemeth the best course which hath most passages out of it. Appertaining to this perswasion, the formes are, *you shall engage your selfe*, on the other side, *Tantum, quantum uales sumes ex fortuna*, you shall keepe the matter in your owne hand. The reprehension of it is, *That proceeding & resolving in all actions is necessary*. For as hee saith well, *not to resolute, is to resolute*, and many

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ny times it breeds as many necessities, and engageth as farre in some other sort, as to resolue. So it is but the couetous Mans disease, translated in power, for the couetous man will enioy nothing, because hee will haue his full store and possibility to enioy the more; so by this reason, a man should execute nothing, because he should be still indifferent, and at liberty to execute any thing. Besides necessity and this same *iacta est alea*, hath many times an aduantage, because it awaketh the powers of the minde, and strengtheneth endeouour, *Ceteris pares necessitate certe superiores istis.*

5 *Quod ex pluribus constaret diuisibilibus est melius maius quam quod ex paucioribus & magis vnum: nam omnia per partes considerata maiora videntur quare & pluralitas partium magnitudinem præ se fert, fortius autem operatur pluralitas partium si ordo absit, nam inducit similitudinem infiniti, & impedit comprehensionem.*

**T**His Colour seemeth palpable, for it is not plurality of parts, without majority



iority of parts, that maketh the totall greater, yet neuerthelesse, it often carries the minde away, yea, it deceiueth the sense; as it seemeth to the eye a shorter distance of way, if it be all dead and continued, then if it haue trees or buildings, or any other markes, whereby the eye may diuide it. So when a great monyed man hath diuided his Chests, and Coynes, and Bags, hee seemeth to himselfe richer than hee was, and therefore a way to amplifie any thing, is, to breake it, and to make Anatomie of it in seuerall parts, and to examine it according to seuerall circumstances. And this maketh the greater shew if it bee done without order, for confusion maketh things muste more, and besides what is set downe by order and diuision, doth demonstrate that nothing is left out or omitted, but all is there, whereas if it bee without order, both the minde comprehendeth lesse than which is set downe, and besides it leaueth a suspicion, as if more might be said than is expressed. This Colour deceiueth, if the minde of him that is

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to be perswaded, doe of it selfe over-con-  
ceiue or preiudge of the greatnesse of any  
thing, for the breaking of it will make  
it seeme lesse, because it maketh it to appeare  
more according to the truth, and therefore  
if a man bee in sickness or paine, the time  
will seeme longer without a Clocke or  
houre-glasse than with it, for the minde  
doth value every moment, and then the  
houre doth rather summe vp the moments,  
thā diuide the day. So in a dead plaine the  
way seemeth the longer, because the Eye  
hath preconceiued it shorter than the  
truth: and the frustrating of that maketh  
it seeme longer than the truth. Therefore,  
if any man haue an over-great opinion of  
any thing, then if another thinke by breaking  
it into seuerall considerations, he shal  
make it seeme greater to him, hee will be  
deceiued; and therefore, in such cases it  
is not safe to diuide, but to extoll the entire  
still in generall. Another case wherein  
this Colour deceiueth, is, when the matter  
broken or diuided is not comprehended  
by the sense, or made at once in respect of  
the



of good and euill.

the distracting or scattering of it, and being intire, and not diuided, is comprehended, as an hundred pounds in heaps of five pounds will shew more than in one grosse heape, so as the heaps be all vpon one Table to be seene at once, otherwise not; as Flowers growing scattered in diuers beds, will shew more than if they did grow in one Bed, so as all thole beds be within a Plot, that they bee object to view at once, otherwise not; and therefore men, whose liuing lieth together in one Shire, are commonly counted greater landed, than those whose liuing is dispersed, though it be more, because of the notice and comprehension. A third case, wherein this Colour deceiveth, and it is not so properly a case or reprehension, as it is a counter colour, being in effect, as large as the Colour it selfe, and that is, *Omnia compositio indi-*  
*gentis cuiusdam videtur esse pariceps,* because if one thing would serue the turne it were ever best, but the defect and imperfections of things that hath brought in that helpe to peece them vp as it is said,

Martha,

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*Martha, Martha, attendis ad plurima, unum sufficit.* So likewise hereupon Esop framed the fable of the Fox and the Cat, whereas the Fox bragged what a number of shifts and devices hee had to get from the Hounds, and the Cat said he had but one, which was to climbe a tree, which in prooffe was better worth than all the rest, whereof the prouerbe grew: *Multa nouit Vulpes, sed felix unum magnum.* And in the morall of this fable, it comes likewise to passe, That a good sure friend is a better helpe at a pinch, than all the stratagems and policies of a mans owne wit. So it falleth out to be a common error in negotiating, whereas men haue many reasons to induce or perswade, they strue commonly to vser and vse them all at once, which weakneth them. For it argueth as was said, a neediness in euery of the reasons by it selfe as if one did not trust to any of the, but fled from one to another, helping himselfe onely with that. *Et que non prosunt, singula multa iuuant.* Indeed in a speech in an assembly, it is expected a man should



of good and euill.

should vse all his reasons in the case hee handleth, but in priuate perswasions it is alwayes a great error. A fourth case wherein this Colour may be reprehended, is, in respect of that same *Vis unita fortior*, according to the tale of the French King, that when the Emperours Ambassador had recited his Masters stile at large, which consisteth of many countreys and dominions: the French King willed his Chancellor, or other Minister, to repeat ouer France as many times, as the other had recited the seuerall Dominions, intending it was equivalent with them all, & more compacted and vnited. There is also appertaining to this colour another point, why breaking of a thing doth helpe it, not by way of adding a shew of magnitude vnto it, but a note of excellency and raritie: whereof the formes are, *Where shall you finde such a concurrence? Great, but not cōpleat*, for it seemes a lesse worke of Nature or Fortune, to make any thing in his kinde greater than ordinarie, than to make a strange composition. Yet if it bee narrowly considered,  
this

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this Colour will bee reprehended or encountered by imputing to all excellencies in compositions a kinde of pouerty, or at least a casualty or icopardie, for from that which is excellent in greatnesse, somewhat may bee taken, or there may bee a decay, & yet sufficiently left, but from that which hath his price in composition if you take away any thing, or any part doe faile, all is disgrace.

6 *Cuius priuatio bona, malum, cuius priuatio mala, bonum.*

**T**He formes to make it conceiued, that that was euill which is changed for the better, are; *Hee that is in Hell thinkes there is no other Heauen. Statu quercus, Acorns were good till Bread was found, &c.* And of the other side, the formes to make it conceiued, that that was good which was changed for the worse, are; *Bona magis carendo quàm fruendo sentimus: bona à tergo formosissima: Good things neuer appeare in their full beauty, till they turne their backe, and bee going away, &c.* The  
repre-



of good and euill.

reprehension of this Colour is, that the good or euill which is remoued may be esteemed good or euill comparatiuely, and not positiuely or simply. So that if the priuation be good, it followes not the former condition was euill, but lesse good; for the flower or blossome, is a positiue good, although the remoue of it to giue place to the fruit, be a comparatiue good. So in the tale of *Æsop*, when the old fainting man in the heat of the day cast downe his burden, and called for death; & when Death came to know his will with him, said, it was for nothing, but to helpe him vp with his burden againe: It doth not follow, that because death which was the priuation of the burden, was ill, therefore the burden was good. And in this part the ordinary forme of *Malum necessarium*, aptly reprehendeth this Colour: for *Priuationo mali necessarii est mala*, and yet that doth not conuert the nature of the necessary euill, but it is euill.

Againe, it cometh sometimes to passe, that there is an equalitie in the change of pri-

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privation; and as it were a *Dilemma boni*, or a *Dilemma mali*, so that the corruption of the one good, is a generation of the other. *Sorti pater equus utrique est*, and contrary, the remedy of the one euill, is the occasion and commencement of another, as in *Scilla* and *Charibdis*.

7 *Quod bono vicinum bonum, quod à bono remotum, malum.*

**S**uch is the nature of things, that things contrary & distant in Nature and quality, and also seuered and disioyned in place, and things like and consenting in quality are placed, and as it were quartered together, for partly in regard of the Nature, to spread, multiply, & infect in similitude; and partly, in regard of Nature, to breake, expell, and alter that which is disagreeable and contrary, most things doe either associate, & draw neere to themselves the like, or at least assimilate to themselves that which approacheth neere them, and doe also driue away, chase, & exterminate their contraries. And that is the reason commonly



of good and euill.

monly yeelded why the middle Region of the aire should be coldest, because the Sun & Starres are either hot by direct beames, or by reflection. The direct beames heat the vpper Region, the reflected beames from the Earth & Seas, heat the lower Region. That which is in the midst, being furthest distant in place from these two Regions of heat, are most distant in nature that is coldest, which is that they terme cold or hot, *Per antiperistasin*, that is, enuironing by contraries, which was pleasantly taken hold of by him that said, that an honest man in these dayes, must needs bee more honest than in ages heretofore, *Propter antiperistasin*, because the shutting of him in the midst of contraries must needs make the honesty stronger and more compact in it selfe. The reprehension of this colour is, first many things of amplitude in their kinde doe as it were ingrosse to themselves all, and leaue that which is next them most destitute, as the Shoots or Vnderwood that grow neare a great and spread Tree,

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is the most pyned and shrubby wood of the field, because the great Tree doth deprive & deceiue them of the sap and nourishment, so he saith well, *Diuitis serui maxime serui*: and the comparison was pleasant of him, that compared Courtiers attendat in the Courts of Princes, without great place or office, to fasting dayes, which were next the Holy dayes, but otherwise were the leanest dayes in all the weeke.

Another reprehension is, that things of greatnesse and predominancy, though they doe not extenuate the things adioyning in substances, yet they drowne them and obscure them in shew & appearance, and therefore the Astronomers say, that whereas in all other Planets coniunction is the perfectest amity: the Sunne contrariwise is good by aspect, but euill by coniunction.

A third reprehension is, because euill approacheth to good sometimes for concealment, sometimes for protection: and good to euill, for conuersion & reformation. So Hypocrisie draweth neere to Religion



*of good and euill.*

gion for couert and hiding it selfe: *Sæpe latet vitium proximitate boni*, and Sanctuary men which were commonly inordinate men, & malefactors, were wont to be nearest to Priests and Prelates, and holy men; for the Maiestie of good things is such, as the confines of them are reuerend. On the other side, our Sauour charged with neereneffe of Publicans and Rioters, said: *The Physician approacheth the sicke, rather than whole.*

*8 Quod quis culpa sua contraxit, maius malum: quod ab externis imponatur, minus malū.*

**T**He reason is, because the sting and remorse of the minde accusing it selfe, doubleth all aduersity: Contrariwise, the considering and recording inwardly, that a man is cleere & free from fault, and iust imputation, doth attemper outward calamities. For if the will bee in the sense, and in the Conscience both, there is a gemination of it; but if euill be in the one, and comfort in the other, it is a kind of compensation: so the Poets in Tragedies

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doe make the most passionate lamentations, and those that forerun finall despaire, to be accusing, questioning, and torturing of a mans life.

*Seque unam clamat causamq; caputq; malorum.* And contrariwise, the extremities of worthy Persons haue beene annihilated in the cōsideration of their own good deseruing. Besides, when the euill commeth from without, there is left a kinde of euaporation of griefe, if it come by humane iniury, either by indignation and meditating of reuenge from our selues, or by expecting of fore-conceiuing, that *Nemesis* and retribution will take hold of the Authors of our hurt, or if it be by fortune or accident; yet there is left a kinde of expostulation against the diuine powers. *Atque Deos atque astra vocat crudelia mater.*

But where the euill is deriued from a mans owne fault, there all strikes deadly inwards and suffocateth. The reprehension of this colour is, first in respect of hope, for reformatiō of our fault is in *Nostrapotestate*, but amendment of our fortune simply

is



*of good and euill.*

is not. Therefore Demosthenes in many of his Orations saith thus to the people of Athens; That which hauing regard to the time past is the worst point and circumstance of all the rest; that as to the time to come is the best: What is that? Euen this, that by your sloth, irresolution, and misgouernment, your affaires are growne to this declination, and decay. For had you vsed and ordered your meanes and forces to the best, and done your parts euery way to the full, and notwithstanding your matters should haue gone backward in this matter as they doe, there had beene no hope left of recouery or reputation, but since it hath beene onely by our owne errors, &c. So Epictetus in his degrees saith, The worst state of man is to excuse externe things better than that to accuse any mans selfe, and best of all to accuse neither.

Another reprehension of this Colour, is in respect of the well bearing of euills, wherewith a man can charge no body but himselfe, which maketh them the lesse.

*Leue fit quod bene fertur onus.*

And therefore many natures, that are

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either extremely proud, and will take no fault to themselves, or else very true, and cleaving to themselves ( when they see the blame of any thing that falls out ill, must light vpon themselves ) haue no other shift but to beare it out well, and to make the least of it ; for as we see when sometimes a fault is committed, & before it be known who is to blame, much ado is made of it, but after, if it appeare to be done by a Sonne, or by a Wife, or by a neere friend, then it is light made of: So much more when a man must take it vpon himselfe. And therefore it is commonly scene, that Women that marry Husbands of their owne chusing against their Friends consents, if they be neuer so ill vsed, yet you shall seldome see them complaine, but set a good face on it.

*9 Quod opera & virtute nostra partū est, maius bonum ; quod ab alieno beneficio vel ab indulgentia fortunæ delatum est, minus bonum.*

**T**He reasons are first the future hope, because in the fauour of others, or  
the



of good and euill.

the good winds of Fortune, wee haue no state or certainty, in our endeouours or abilities we haue. So as when they haue purchased vs one good fortune, we haue them as ready and better edged and enuironed to procure another.

The formes be, *You haue won this by play, you haue not onely the Water, but you haue the receit, you can make it againe if it be lost, &c.* Next, because these properties which wee enioy by the benefit of others, carry with them an obligatiō, which seemeth a kind of burthen, whereas the other which deriue from our selues are like the freest Parents, *Absque aliquo inde pendendo*, and if they proceed from Fortune or Prouidence, yet they seeme to touch vs secretly with the reuerence of the diuine powers, whose fauours we taste, and therefore worke a kinde of Religious feare and restraint, whereas in the other kinde, that comes to passe, which the Prophet speaketh; *Letantur, exultant, immolant plagis suis, & sacrificant reti suo.*

Thirdly, because that which cometh

vnto

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vnto vs without our owne vertue, yeeld-  
eth not that commendation and reputati-  
on, for actions of great felicity may draw  
wonder, but praile lesse; as *Cicero* said to  
*Cæsar*, *Quæ miremur, habemus, quæ laudemus,*  
*expectamus.*

Fourthly, because the purchases, or our  
owne industry, are ioyned commonly  
with labour & strife, which giues an edge  
and appetite, & makes the fruition of our  
desires more pleasā. *Suavis cibus à venatu.*

On the other side, there be foure coun-  
ter Colours to this Colour rather than re-  
prehensions, because they be as large as the  
colour it selfe, first because felicity seemeth  
to be a character of the fauour and loue of  
the diuine powers, & accordingly worketh  
both confidence in our selues, and respect  
and authority from others. And this felici-  
ty extendeth to many casuall things, where-  
unto the care or vertue of man cannot ex-  
tend, and therefore seemeth to bee at large  
good, as when *Cæsar* said to the Sayler; *Cæ-  
sarem portas & fortunam eius*, if he had said,  
*Et virtutem eius*, it had beene small cōfort  
against



of good and euill.

against a Tempest, otherwise than if it might seeme vpo merit to induce fortune.

Next, whatlocuer is done by vertue and industry, seemes to bee done by a kinde of habit and art, and thereupon open to bee imitated and followed, whereas felicity is imitable: so we generally see, that things of Nature seeme more excellēt than things of art, because they be imitable: for, *Quod imitabile est, potentia quadam vulgatum est.*

Thirdly, Felicity commendeth those things which cometh without our own labour; for they seeme gifts, and the other seemes penny-worths: whereupon *Plutarch* saith elegantly of the acts of *Timeleon*, who was so fortunate, compared with the acts of *Agefilau* & *Epaminondas*, That they were like *Homers verses*, they ran so easily & so well. And therefore it is the word we giue vnto Poetrie, terming it a happy veine, because facility serueth euer to come from happinesse.

Fourthly, this same *præter spem, vel præter expectatum*, doth increase the price and

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pleasure of many things, and this cannot be incident to those things, that proceed from our owne care and compasse.

10 *Gradus priuationis maior videtur quam gradus diminutionis; & rursus gradus inceptionis maior videtur, quam gradus incrementi.*

**I**T is a position in the Mathematiques, that there is no proportion betweene somewhat and nothing, therefore the degree of nullity and quoddity or act, seemeth larger than the degrees of increase & decrease, as to a monocularus it is more to lose one eye, than to a man that hath two eyes. So if one haue lost diuers children, it is more griefe to him to lose the last, than all the rest: because hee is *spes gregis*. And therefore *Sibilla* when shee brought her three Bookes, and had burned two, did double the whole price of both the other, because the burning of that had beene *gradus priuationis*, & not *diminutionis*. This colour, is reprehended first in those things, the use and seruice whereof, resteth in sufficiency, competency, or determinate quan-



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tity : as if a man bee to pay one hundred pounds vpon penalty, it is more to him to want 12. pence, than after that 12. pence supposed to be wanting, to want ten shillings more; so the decay of a mans estate seemes to be most touched in the degree, when hee first growes behind, more than afterwards whē he proues nothing worth. And hereof the common formes are, *Sera in fundo parsimonia*, and as good neuer a whit, as neuer the better, &c. It is reprehended also in respect of that Notion, *Corruptio vnius generatio alterius*: so that *gradus priuationis* is many times lesse matter, because it giues the cause & motiue to some new course. As when *Demosthenes* reprehended the people, for hearkning to the conditions offered by King *Philip*, being not honourable nor equall, he saith they were but elements of their sloth and weaknesse, which if they were taken away, necessary would teach them stronger resolutions. So Doctor *Hector* was wont to say to the *Dames* of *London*, when they complained they were they could not tel how,

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but yet they could not endure to take any Medicine, he would tell them, their way was only to be sicke, for then they would be glad to take any medicine.

Thirdly, this colour may be reprehended, in respect that the degree of decrease is more sensitive, than the degree of priuation, for the mind of men *gratus diminutionis* may worke a wauering betweene hope and feare, & keepe the minde in suspence, from settling and accommodating in patience and resolution; hereof the common formes are, *Better eye out, than alwayes aske, make or marre, &c.*

For the second branch of this colour, it depends vpon the same generall reason: hence grew the common place of extolling the beginning of euery thing. *Dimidium facti qui bene capit habet.* This made the Astrologers so idle as to iudge of a mans nature and destiny, by the constellation of the moment of his Natiuity, or conception. This Colour is reprehended, because many inceptions are but as *Epicures* termeth them, *Tentamenta*, that is, imperfect



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fect Offers and Assaies, which vanish and come to no substance without any iteration; so as in such cases the second degree seemes the worthiest, as the body-horse in the Cart, that draweth more than the fore-horse, hereof the common formes are, *The second blow makes the fray, the second word makes the bargaine; Alter principium dedit, alter modum abstulit, &c.* Another reprehension of this colour is in respect of defatigation, which makes perseuerance of greater dignity than inception, for chance or instinct of nature may cause inception, but settled affection, or iudgement, maketh the continuance.

Thirdly, this colour is reprehended in such things, which haue a naturall course and inclination, contrary to an inception. So that the inception is continually euacuated & gets no start, but there becometh *perpetua inceptio*, as in the common forme, *Non progredi, est regredi, qui non proficit, deficit*, running against the hill: rowing against the streame, &c. For if it bee with the streame, or with the hill, then the degree

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degree of inception is more than all the rest.

Fourthly, this colour is to be understood of *gradus inceptionis à potentia, ad actum comparatus, non gradus ab actu ad incrementum*. For otherwile, *Maiores videtur gradus ab impotentia, ad potentiam; quam à potentia ad actum*.

**FINIS.**





